

THE Sinners passing-Bell. OR A complaint from Heaven for Mans Sinnes.

Published by THOMAS ADAMS, Preacher
of Gods Word at Willington in
Bedfordshire.

1 CORINTH. 11. 1.

For this cause many are weak and sickly among you, and many
sleep.

ARMED. APRIL. 1833.

He that knoweth his own soul, that is his master; but he that knoweth not his own soul, that is a fool.



LONDON.

Printed by Thomas Sudbey for John Bridge, and are to be
sold at the great South-door of Pauls, and
at Brinckman-Prints, 17/18 B 22.

1900-1901

1900-1901

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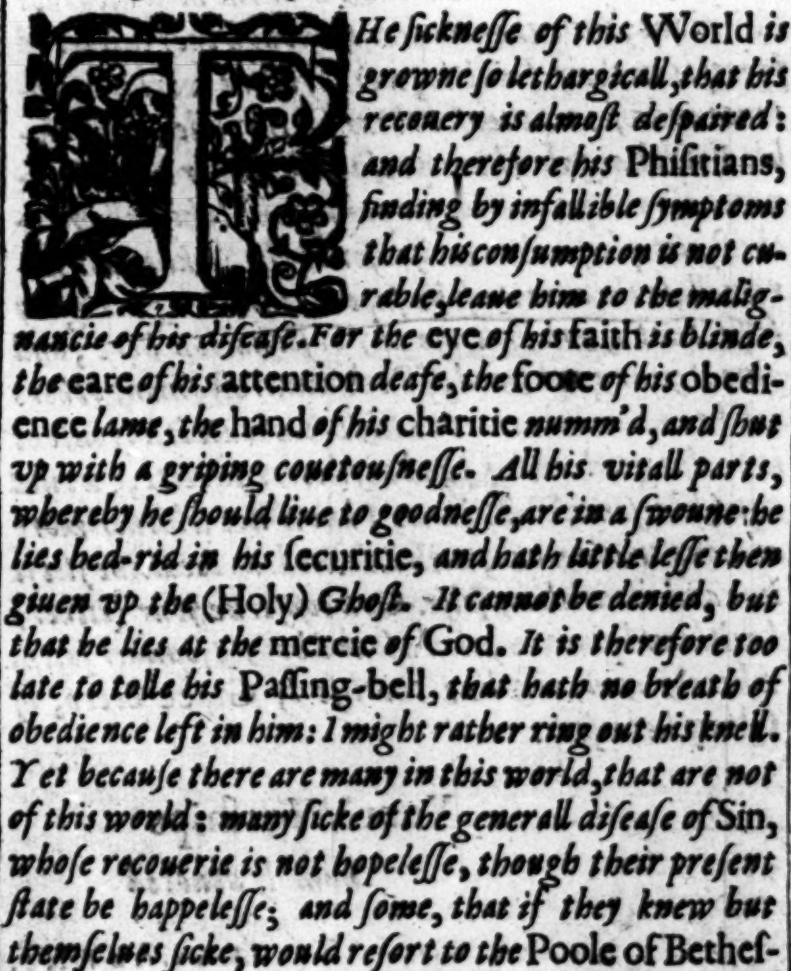
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TO THE TRVLY- NOBLE KNIGHT

S. *Anthony Sanct-John*
sauing health.

Right Worshipfull :



He sicknesse of this World is
growne so lethargicall, that his
recovery is almost despaired:
and therefore his Phisitians,
finding by infallible symptoms
that his conſumption is not cu-
rable, leane him to the malig-
nancie of his disease. For the eye of his faith is blinde,
the eare of his attention deafe, the foote of his obedi-
ence lame, the hand of his charitie numm'd, and ſhut
up with a griping conuentuonnesse. All his vitall parts,
whereby he ſhould live to goodnesse, are in a ſwonne: he
lies bed-rid in his ſecuritie, and hath little leſſe then
giuen up the (Holy) Ghost. It cannot be denied, but
that he lies at the mercie of God. It is therefore too
late to tolle his Passing-bell, that hath no breath of
obedience left in him: I might rather ring out his knell.
Yet because there are many in this world, that are not
of this world: many ſicke of the generall disease of Sin,
whose recoverie is not hopeleſſe, though their preſent
ſtate be happeleſſe; and ſome, that if they knew but
themselves ſicke, would reſort to the Poole of Bethes-

da, the waters of life, to be cured. I have therefore presumed to take them apars, and tell them impartially their owne illesse. Oh that to performe the cure were no more difficult then to describe the Maladie, or prestriche the remedie. I have endenoured the latter: the other to God; who can both kill and giue life: who is yet pleased, by his word, to worke our recoverys; and to make me one (unworsby) instrument, to administer his Phisicke. Now as the most accurate Phisitians, ancient or moderne, though they deliuered preceptes in their facultie, worthy of the worlds acceptation and uses; yet they set them forth under some Name of Authoritie; so I have presumed, under the countenance of your protection, to publishe this (phisicall or rather) metaphysicall Treatise: for as the Sicknesse is spirituall, so the cure must be supernaturall. Assuring my selfe, that if you shall use any obfervation here, and give it your good word of Probationer; many others wil be induced the more readily to embrace it. My intent is to doe good: and if I had any better Recet, I would not (like some Phisitians, I know not whither more envious or concious, with an excellent Medicine) let it lie and die with my selfe. God conserue your (either) health, and give you, with a sound body, a sounder faith; whereby you may live the life of Grace here, of Glory hereafter.

Your VVorships

humblly denoted

THOMAS ADAMS.



THE Sinners Passing-Bell. OR A Complaint from Heauen for Mans Sinnes.

The fift Sermon.

IEREM. 8. 22.

*Is there no Balme in Gilead? Is there no Phisician
there? why then is not the health of the daugh-
ter of my people recovered?*



His is a world to make Phisicians
rich; if men loued not their purse,
better then their health. For the
world waxeth old, and old age is
weake and sickly. As when death
begins to ceaze vpon a man, his
braine by little and little grow-
eth out of order, his minde be-
comes

Ambros.

*1 Cor. 11.10

* Gregor.

comes cloudy and troubled with fantasies; the channels of his bloud, and the radicall moisture (the oyle that feeds the lampe of his life) beginne to dry vp: all his limbes loose their former agilitie. As the *little world* thus decaies in the great, so the *great* decaies in it selfe: that Nature is faine to leane on the staffe of Art, and to be held vp by mans industrie. The signes, which Christ hath giuen to fore-run the worlds ruine, are called by a Father, *agititudes Mundi: the diseases or sicknesses of the world*, as sicknesse naturally goes before death. Warres dying the earth into a sanguine hew: dead carkases infecting the aires; and the infected aires breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *nulli magis quam nos testes sumus, quos mundi agitum sumit*, none can be more certaine witnesse then we are, *on whom the ends of the world are come*. That sometimes the influences of Heauen spoyle the fruits of the earth, and the fogs of earth soile the vertues of the Heavenly bodies: that neither Plannets aboue, nor plants below, yeeld vs expected comforts. So God, for our sinnes, brings the heauen, the earth, the ayre, and whatsoeuer was created for mans vse, to be his enemy, and to warre against him. And all because, ** omnia qua ad usum vite accipimus, ad usum viti convertimus*: we turne all things to vices corruption, which were giuen for natures protection. Therefore, what we haue diuerted to wickednesse, God hath reuerted to our reuenge. We are sickle of sinne, and therefore the world is sickle of vs.

Our liues shorten, as if the booke of our dayes were by Gods knife of Iudgement, cut leise; and brought from *Folio*, as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood; nay to *Octavo*, as with the Prophets of the Law, nay euen to *Decimosexto*, as with vs in the dayes of the Gospell. The Elements

are

are more mixed, drossie, and confused: the ayres are infected: neither wants our intemperance to second all the rest. We hasten that we would not haue, Death; and runne so to riot in the Aprill of our early vanities, that our May shall not scape the fall of our leafe. Our great Landlord hath let vs a faire house, and we suffer it quickly to runne to ruine. That whereas the *Soule* might dwell in the body, as a Pallace of delight, shee findes it a crazy, sickish, rotten cabinet, in danger, euery gust, of dropping downe.

How few shalst thou meeete, if their tongues would be true to their griefes, without some disturbance or affliction? There lyes one groning of a sickle heart; another shakes his aking head: a third roares for the torments of his reines: a fourth for the racking of his gowty ioynts: a fift grouels with the Falling-sicknesse: a last lyes halfe dead of a Pallie. Here is worke for the Phisitians. They ruffle in the robes of preferment, and ride in the Fooe-clothes of reverence. Early and deuout suppliants stand at their study dores, quaking, with ready mony in their hands, and glad it will be accepted. The body, if it be sickle, is content sometimes to buy (*unguentum areum, with unguentum aurum*) leaden trash, with golden cash. But it is sickle, and needes Phisicke; let it haue it.

There is another Phisitian, that thrives well too, if not best; and that's the Lawyer. For men goe not to the Phisitian till their bodies be sickle; but to the Lawyer when they be well, to make them sickle. Thus whiles they feare an Ague, they fall into a Consumption. He that scapes his disease, and falleth into the hands of his Phisitian; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdim.

Or is in the poore Birds case, that flying in feare from the Cuckooe, lighted into the talons of the Hawke. These are a couple of thriving Phisitians : *Alter tuetur agros, alter tuetur agros* : One lookes to the state of the person; the other of the purse : so the old verse testifies.

Dat Galenus opes, dat Iustiniianus honores.

Phisicke giues wealth, and Law Honour. I speake not against due reward, for iust deserts in both these faculties.

These Phisitians are both in request: but the third, the Phisitian of the soule (of whom, I am now occasioned to shew, there is most neede) may stand at the dore with *Homer*; and did hee speake with the voyce of Angels, not to be admitted. The sicke *Rich man* lyes patiently vnder his Phisitians hands; hee giues him golden words, reall thankes, nay (and often) flattering obseruance : If the state lye sicke of a Consumption, or if some contentious Emperick, by new suits, would lance the imposthurnd swellings of it: or if (perhaps) it lye sullen-sicke of *Naboths Vineyard*: the Lawyer is (perchance) not sent for, but gone to; and his help implored, not without a *Royall sacrifice* at least. But for the Minister of his Parish, if hee may not have his head vnder his girdle; and his attendance as seruile as his Liuerie-groomes; hee thinkes himselfe indignified, and rages, like the Pope, that any Priest durst eare of his Peacocke. How short doth this Phisitians respect fall of both the others ! *c Let him feed his Sheepe*, if hee will, *with the Milke of the Word*; his Sheepe will not feede him with the Milke of reward. He shall hardly get from his Patron the Milke of the Vicaredge: but if he lookes for the fleeces of the Parsonage, hee shall haue (after the Proverbe) *Lanam caprimum*, Contempt and scorne.

Homer was not more madde for *Mordecais Cap*, then the great one is, that as much obseruance ariseth

not

c John 21. 16.

d 1 Pet. 2.2.

e Esther 3.1.

not to him, from the blacke coare, as from his owne blew coate. The Church is beholden to him, that hee will turne one of his cast Seruitours, out of his owne into her seruice: out of his Chamber into the Chancell; from the Buttry-hatch to the Pulpit. Hethat was not worthy enough to waite on his *Worship*, is good e-
nough for God. Yeld this sore almost healed, yet the honour of the Ministerie thrives like Trees in Au-
tumne. Euen their best estimate is but a shadow, and that a preposterous one: for it goes backe faster then the shadow in the 'Dyall of *Ahab*. If a Rich man haue foure Sonnes, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father feares, hee would carie them all vp to *London*: hee dares not venture it, without binding it sure. For which purpose he makes his second Sonne a Lawyer: a good rising profession; for a man may by that (which I neither enuie nor taxe) runnelyp, like *Ia-
nas* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospell. If hee studie meanes for his third, loe Physicke smels well. That as the other may keepe the estate from running, so this the body from ruining. For his youngest Sonne, hee cares not, if he puts him into Gods seruice; and make him capable of the Church-goods, though not pliable to the Churches good. Thus having prouided for the estate of his Inheritance, of his Aduancement, of his Carkasse, he comes last to thinke of his Conscience.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore, *Primogeniti eoure Sacerdotes*, the first-borne had the right of Priesthood; now the younger Sonne, if he sit for nothing, lights vpon that priuiledge. That as a reverend Divine saith. Younger Brothers are made Priests, and Priests are made

f *Esa. 38.8.*

made younger Brothers. Yet, alas; for all diseases Nature prouideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recovered by good-speede on Land. And in ill health, for euery sore of the bo-die, there is a salue; for every maladie, a remedie: but for the Conscience, Nature hath no cure, as Lust no care. *Hei mibi, quod nullis anima est medicabilis herbis!* There is no hearbe, to heale the wounds of the soule, though you take the whole world for the Garden. All these professions are necessarie; that mens Ignorance might not preiudice them, either in wealth, health, or grace. God hath made men fit with qualities, and fa-mous in their faculties, to preserue all these sound in vs. The Lawyer for thy wealth: the Physitian for thy health: the Diuine for thy soule. Physitians cure the body; Ministers the Conscience.

The Church of *Israell* is now exceeding sicke; and therefore the more dangerously, because she knowes it not. No Physicke is affected, therefore no health effected. She lyes in a Lethargie, and therefore speech-lesse. She is so past sense of her weakenesse, that God himselfe is faine to ring her Passing-bell. *Aarons bells* cannot ring lowd enough to waken her: God toles from Heauen a sad knell of complaint for her.

It is, I thinke, a custome not vnworthie of approba-tion; when a languishing Christian drawes neere his end, to tole a heauie Bell for him. Set aside the pre-iudice of Superstition, and the ridiculous conceits of some olde Wiues, whose wits are more decrepit then their bodies; and I see not why, reasons may not be giuen to proue it, though not a necessarie, yet an al-lowed Ceremonie.

1. It puts into the sicke man a sense of mortallitie; and though many other objects should do no lesse; yet this

this seaforably performes it. If any particular flatterer, or other carnall friends, should vise to him the su-
surration, that *Peter* did once to *Christ*; *Master, fa-
vour thy selfe: this shall not be unto thee*: though sick-
nesse lyes on your bed, Death shall not enter your
Chamber; *the enill day is farre off*; feare nothing: you
shall liue many yeeres: or as the *Deuill* to our Grand-
mother, *you shall not dye*. Or if the *May* of his yeeres
shall perfwade himselfe to the remotenesse of his *An-
tumne*; or if the loue of earthly pleasure, shall denie
him voluntarie leasure to thinke of Death: As *Epi-
minondas*, Generall of the *Thebans*, vnderstanding a
Captaine of his Armie to be dead, exceedingly won-
dered, how in a Campe, any should haue so much lea-
sure as to be sickle. In a word, whatsoeuer may flatter
him with hope of life, the *Bell*, like an impartiall
friend, without either the too broad eyes of pittie, or
too narrow of partiallitie, sounds in his owne eares,
his owne weakenesse: and seemes to tell him, that in
the opinion of the world, hee is no man of the world.
Thus with a kinde of Diuinitie, it giues him ghostly
counsell; to remit the care of his Carkasse, and to ad-
mit the cure of his Conscience. It toles all in: it shall
tole thee in to thy graue.

2. It excites the hearers to pray for the sicke: and
when can Prayers be more acceptable, more comfor-
table? The faithfull deuotions of so many Christian-
neighbours sent vp as Incense to Heaven for thee, are
very auailable to pacifie an offended Iustice. This is
S. James his Physicke for the sicke: nay, this is the
Lords comfort to the sicke. *The prayer of faith shall
sane the sicke; and the Lord shall raise him vp: and if bee
have committed sinnes, they shall be forgiuen him*. Now
(though we be all seruants of one familie of God, yet)
because of particular families on earth; and those so

Matth. 16. 22.

Gen. 3.

Eras. de lingua.

Iam. 5. 14.
15.

Ephes. 3. 15.

removed, that one member cannot condole another's griefe, that it feeleth not; *non doleatur, quod non sentit.* The Bell, like a speedy Messenger, runnes from house to house, from eare to eare, on thy soules errand, and begges the assistance of their Prayers. Thy heart is thus incited to pray for thy selfe, others excited to pray for thee. Hoc is a Pharisee, that desires not the Prayers of the Church: Hoc is a Publican that will not beseech Gods mercie for the afflicted. Thy time and turne will come to stand in neede of the same succour, if a more sodaine blast of Judgement doe not blow out thy Candle. Make thy sickle Brothers case shine now, that the Congregation may make thine theirs hereafter. Be in this exigent euery friend to thine enemie; least thou become like Babell, to be ferued of others, as thou hast serued others; or at least, at best, in falling Nero's case, that cried, *I have neither friend nor enemie.*

3. As the Bell hath often rung thee into the Temple on earth, so now it rings thee into the Church in Heauen: from the militant to the triumphant place: from thy pilgrimage to thy home: from thy peregrination, to the standing Court of God. To omit manie other significant helps, enoughe to iustifie it a laudable ceremonie; it doth, as it were, mourne for thy sinnes, and bath compassion on thy passion. Though in it selfe a dumbe nature, yet as God hath made it a creature, the Church an instrument, and Art giuen it a tongue, it speakes to thee to speake to God for thy selfe, it speakes to others, that they would not be wanting.

Israel is sickle; no Bell stirres, no Balm is thought of, no Prophet consulted, not God himselfe sollicited. Hence, behold, a complaint from Heauen; a knell from aboue the Clouds; a forthough the words sound

through the Prophets lips, who tolles like a Passing-Bell, for Israell, yet they come from the mouth of the Lord of Heasts. The Prophet Ezekiel useth like words; and addes with them, the Lord of Heasts saith it. There is no doubt of his spirituall inspiration: all the question is of his personall appropriation. It is certaine, that the Prophet Jeromie speaks here many things in his owne person, and some in the person of God. Now by comparing it, with other like speeches in the Prophets, these words sound; as from a mercifull and compassionate Maker. *Why is not the health of my People recovered?* *Mei populi*, saith God, who indeede might alone speake possessiuely: *Mine*, for hee had chosen and culled them out of the whole world to be his people. *Why are not My people recovered?* There is Balme, and there are Phyſitians, as in *Esay*: *What could I haue done more for my Vineyard?*

Ezek. 18.

Esay. 5.

The words are diuided to our hands by the rule of three. A tripartite *Metaphore*, that willingly spreads itſelfe into an *Allegorie*. 1. Gods word is the *Balme*. 2. The Prophets are the *Phyſitians*. 3. The People are the *Patients*, who are very ſicke. *Balme* without a *Physitian*, a *Physitian* without *Balme*, a *Patient* without both, is *infausta separatio*, an vnhappy diſjunction. If a man be ill, there is neede of *Phyticke*; when he hath *Physicke*, he needes a *Physitian* to apply it. So that, here is miserie in being ſicke, mercie in the *Physicke*.

Not to diſioyne or diſioynt the Prophets order, let vs obſerue, that the words are ſpoken. 1. In the person of God. 2. In the forme of a question. 3. By a conculſive inference. Onely two things, I would firſt generally obſerue to you, as neceſſarie inducions to the ſubſequente Doctrines. Both which may naturally be inferred, not tyrannouſly enforced from the words. That which firſt obiects it ſelue to our conſideration,

deration, is the *Wisdom* of God in working on mens affections, which leades vs here from naturall wants subiect to sense, to supernaturall, invisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomons House*, they would be rauished in desire to see Gods *House*; which transcended the former, so much as the former transcended their expectation. So heere, wee might be led from mans worke to Gods worke, from things materiall to things mysticall; and by the happenesse of cure to our sickle bodies, be induced to seeke and get recouerie of our dying soules. The second is, the fit collation and respondent relation of *Divinitie* and *Physick*; the one vndertaking to preserue and restore the health of the body, the other performing much more to the soule.

Obseru.

* Amos. 3. 11.

• Matth. 4. 4.

Matth. 11. 28.

• Zach. 5. 7.

1. God leades vs by sensible to the sight of insensible wants; by calamities that vexe our liuing bodies, to perils that endanger our dying Consciences. That wee might inferre vpon his premisses, what would be an eternall losse, by the sight of a temporall crosse, that is so hardly brooked. If a ^a *famine* of *bread* be so heauie, how vnsupportable is the dearth of the *Word*, saith the *Prophet*. ^b *Man* may liue without *bread*, not without the *word*. If a wearie Traueler be so vnable to beare a burden on his shoulders, how ponderous is sinne in the Conscience? which *Zacharie* calls a ^c *task* of *Lead*. If blindnesse be such a miserie, what is Ignorance? If the night be so vncomfortable, what with the darknesse of *Superstition* afford? If bodily Disease so afflict our sense, how intollerable will a spirituall sicknesse proue? Thus all earthly and inferiour Obiects to a Christian soule, are like Marginall hands, directing his reading to a better and heauenly reference. I intende to vrge this poynt

poynt the more, as it is more necessarie; both for the profit of it being well obserued, and for the generall neglect of it; because they are few in these dayes, that reduce Christianitie to Meditation, but fewer that produce Meditation to practise and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplexe the flesh with much paine: but if Diseases, which be Deaths capitall Chirurgions, his preceding Heraulds to proclaime his neerenesse; his Ledgers that vsurpe his place, till himselfe comes, be so vexing and full of anguish, what is Death it selfe, which kills the Diseases, that killed vs? For the perfection of sicknesse is Death. But alas, if the sicknesse and Death of the body be such, what are *Sinne* (the sicknesse) and *Impenitencie* (the death) of the soule? What is the dimmed eye to the darkned vnderstanding? the infected members, to the poysoned affections? the torment of the reynes, to the stiches, girds, and gripes of an aking Conscience? what is the Childeſ (caput dolet) *my head akes*, to *Ierusalem*, (cor dolet) *my heart akes*? The soule to leane the body with her offices of life, is not so grievous, as Gods spirit to relinquish the soule with the comforts of grace. In a word, it is farre leſſe miserable to giue vp the ghost, then to giue vp the *body Ghost*. The soule, that enters the body without any (ſensible) pleasure, departs not from it without extreame paine. Hee that is *animans animas*, the soule of our ſoules, forſakes not our ſpirits, but our paine is more, though our ſenſe be leſſe. As in the Warres, the cut of aſword crossing the Fibres, carries more ſmart vwith it, though leſſe mortallitie; then the fatall charge of a Death-thundering Cannon. The soule hath two places, an Inferior which it ruleth, the body; a Superior,

riour, wherein it resteth, God! Mans greatest sorrow is, when hee dyes vowardly, that GOD forsakes his God-forsaking soule. His greatest sense, when he dieth downwards, and sicknesse disperseth and dispatcheth his vitall powers. Let then the inferiour suffering vaken vs, to see the Superior that doth vveaken vs.

Thus God drawes our eyes from one obiect to another; nay, by one to another; by that which wee loue on earth, to that which wee should loue in Heauen: by the prouidence for our bodies, to the prouision for our soules. So our *Saviour* hauing discoursed of carefulnesse for terrene wants, drawes his speech to the perswasion of celestiall benefits: giuing the coherence with a *Bvt.* *But first seeke ye the Kingdome of God, and his righteousness, and all these inferiour things shall be added unto you.* *Ut ad excellentiam divinarum rerum per corporalia homines attollat.* That at once hee might lesson vs to holy duties, and lessen our care for earthly things. Thus, *quos homini sublime dedit, cor sublimius eleuare voluit:* Hee that gaue man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many haue such groueling and earth-creeping affections, that if their bodies curuite was answerable to their soules, *incederent quadrupedes*, they would become fourre-footed beasts. It is a course preposterous to Gods creation, disproportional to mans fabricke, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feete to stand on: and turne his feete against Heauen in contempt, *lifting up his heele against God.* Hee, whose ill-ballancing judgement thinkes Heauen light, and Earth onely weightie and worthie, doth (as it were) walke on his head, with his heeles voward. I haue heard Trauellers speake of monstrous and

Matth.6.33.

Hilar.

and *præternaturall* men, but never any so *contra-naturall* as these.

Christ knew in the dayes of his flesh, what easie apprehension worldly things would finde in vs; what hard impression heavenly would finde on vs: therefore so often, by plaine comparissons taught secret Doctrines, by Histories, Mysterie. How, to the life, doth he explaine the mercie of God, to the miserie of man, *in the lost Sheep*; *in the lost Groat*; *in the lost Sonne*? How sweetly doth hee describe the different hearers of Gods Oracles, in the Parable of the *Seede*; which (howsoever it seemed a Riddle to the selfe-blinding *Iemes*, yet) was a familiar demonstration to the beleevung *Saints*? So the Prophets found that actuall applications pierced more then verball explications: *Nathan* by an instance of supposition, wrought *David*s hart to an humble confession. Hee drew the *Proposition* from his owne lippes, *a The man that hath done this, is worthy of death*; and then stroke while the iron was hot, by an inferred *Conclusion*, *Thou art the man*. The Prophet *b Abijah* rent the new garment of *Ieroboam* in twelue pieces, and bad him reserue tenne to himselfe, in signe, *That God had rent the Kingdome out of the hand of Solomon*, and given tenne Tribes to him. *Esay* by going *c naked and bare foote*, as by a visible signe, lessons *Egypt* and *Ethiopia*, that after this manner they should goe captiue to *Affiria*. *Isaiah* by wearing *bands and yokes*, and sending them to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Iudea*, gives them an actuall representation, a visible Sacrament of their *Babilonish* captiuitie. *c Ezekiel* pourtraying vpon a Tile the Citie *Ierusalem*, and the siege against it, is called by God, a signe against them. *d Agabus* tooke *Pauls* girdle, and bound his owne hands and feete; a signe, and that from the *holy Ghost*, that

Luke 15.
Math. 13.

^a 2 Sam. 12.7.

^b 1 Kin. 11.30.

^c Es. 30.3.

^d Jer. 27.3.

^e Ezek. 4.1.

^f Act. 21.11.

Ion. 4.

1 Cor. 11.30.

Vſe.

that hee who ought the girdle, ſhould be ſo bound at Ieruſalem, and delivered into the hands of the Gentiles. God ſchooled *Ionas* in the *Gourd*, by a lively Apothegeſme, and reall ſubiection to his owne eyes, of his vniuft impatience againſt God and *Nimueh*.

It was Gods vſuall dealing with *Israell*; by the affliſtions wherewith hee grieued them, to put into their mindes how they had grieued him by their ſins. So *Paul*, as our Prophet here: *For this cauſe yee are weake, ſickety, and many dye*: drawing them by theſe ſenſible cords of their plagues, to the ſeeling of their ſinnes; which made their ſoules faint in Grace, ſick in Sinne, dead in Apostacie. *For this cauſe, &c.* This Doctrine affords a double vſe; particular and geneſiall: particular to Minifters; generall to all Christians.

1. To the diſpensers of Gods ſecrets: It allowes them in borrowed formes to exprefſe the meditations of their harts. God hath giuen vs this libertie in the performance of our callings, not onely nakedly to lay downe the truth; but with the helpes of Inuention, Wit, Art, to remoue loathing of his *Mama*. If wee had none to heare vs, but *Cornelius* or *Lidia*, or ſuch ſanctified eares, a meere affirmation, were a ſufficient confirmation. But our Auditors are like the Belgicke armies, (that coniift of French, English, Scotch, Germaine, Spanish, Italian, &c.) ſo many hearers, ſo many humours: the ſame diuertiſty of men and mindes. That as guests at a ſtrange diſh; every man hath a rellish by himſelfe: that all our helpes can ſcarce help one ſoule to heauen. But of all kindes, there is none that creepes with better iuſtiuation, or leaues behinde it a deeper impression in the Conſcience, then a fit comparison. This extorted from *David*, what would hardly haue been graunted: that as *David* flew *Goliath* with

with his owne sword ; so *Nathan* shew *Dyuidis* sinne
with his owne word. *Ioram* conuincid the *Shochemires* folly in their approued raigne of *Abimelech* ouer
them, by the tale of the *Bramble*. Euen temporall oc-
casions are often the Mines, to digge out spirituall in-
structions. The people flocke to *Christ* for his bread:
Christ preacheth to them another *bread*, whereof *hee*
that eates, *shall never dye*. The *Samaritan* vwoman
speakes to him of *Jacobs* Well : *hee* tells her of *Iesu*
Well : whose bottome or foundation was in Heauen ;
whose mouth and spring downewards to the earth:
crosse to all earthly fountaines: contayning ~~waters~~^{water} of
life ; to be drawne and carried away in the Buckets of
faith. She thought it a new Well ; she found it a true
Well : whereof drinking, her soules thirst was for euer
satisfied. The Creeples begges for an Almes, the Apo-
stle hath no money : but answeres his small request,
with a great bequest. *health in the name of Iesu*. *Na-*
bil additur in aspergo, multum solvit. His *Purse* is nothing
the fuller, his body is much the happier. This course,
you see, both *Christ* and his *Apostles* gaue vs iij. prak-
tise and precept. *ut in blotto solent in A. nov. 2.*
In practise. When the woman *blessed the Bramble*
that bare Christ, and the puppes which gave him sucke
she derived herē occasion to blisse them, which con-
tinue him in their faith, and receaue him in their ob-
edience. *Blessed are they that bear the word of God and*
keep it. Euen as *Mary* her selfe was rather blessed,
percepit de fidem, quam anticipando carnem Christi ; ipso
beauing the faith, then eddressing the flesh of Christ.
So the restes of his *time* in the flesh *standing at the*
doore, taught him to teach, who in his time kindest
the *Spirit* in on bns. *blotted of whom every word of*
my In precept to his *Apostles*. If they will not receive
and believe you, *Wipe off the dust of their feet*, that
Ff cleaueth

Judg. 9. 8.

Ioh. 6. 27.

Ioh. 4.

Act. 3. 6.

Luke 11. 37.

... 1. 1. 101

Luke 10. 11.

March. 10. 8.

Use.

John 14. 2.

cleaueth to your feete, against them. If they will not be moued with your words, amaze them with your wonders: *Heale the sickē, cleanse the leapers, raise the dead, cast me Devilē.* We cannot now worke miracles, yet we can speake of miracles. Euen we must also, as obey his Documents, so obserue his doings: and follow him in due measure, both in his words & works, though (*impossibilis equis*) not with equall steps. Our imitation must be with limitation; aptly distinguishing, what we must onely admire in our mindes, what admit in our manners.

2. To all Christians; that wee climbe vp by the staies of these inferiour creatures, to contemplate the glorious power of the *Creator*. A good Christian, that like the Bee, workes honey from every flower, suffers no action, demonstration, event, to slip by him without a question. All Obiects to a meditating *Solomon*, are like wings to resite & mount vp his thoughts to heauen. As the old Romanes, when they saw the blew stones, thought of *Olympus*; so let every Obiect, though low in it selfe, elevate our mindes to *Mount Syon*. A meane scaffold may serue to raise vp a goodly building. Courtiers weather-driven into a poore Cottagē, (*etiam in cuncta de Aula loquantur*) gather hence opportunitie to praise the Court. Wee may no lesse (*etiam extorta, si le pro dicens ait, sumere*) from our Tabernacles on earth be induced to praise our *steading house* in Heauen. So, as the Philosopher aymed at the pitch & stature of *Hercules*, by viewing the length of the print of his foote: Wee may by the base and dwarfish pleasures on our earth, guesse at the high and noble joyes in Heauen. How can we cast vp our eyes to that they were made to behold, and not suffer our mindes to transcend it; passing through the lower Heauen, which God made for Fowles, Vapours, Meteors,

teors, to the Firmament wherein he fixed his Starres, and thence meditating of the Empyreall Heauen, which he created for himselfe, his Angels, his Saints: a place no lesse glorious aboue the visible, then the visible is aboue the earth. Read in every Starre, and let the Moone be your Candle to doe it; the prouiderit disposition of God, the eternitie of your afterlife.

But if earth be at once neerer to your standing and vnderstanding; and like dissembling Louers, that (to auoyd suspition) diuert their eyes from that cheeke, whereon they haue fixed their hearts; so you looke one way, and loue another; Heauen having your countenance, Earth your confidence: then for Earth, read this instruction in all things, the destruction of all things. For if the rarified and azure body of this lower Heauen shall bee folded vp like a Scrole of Parchment; then much more this drossie, seculent, and sedimentall Earth shall be burnt.

*Uret cum terris, uret cum purgice ponti.
Communis mundo superest regne, &c.*

2 Pet. 3. 10.

The Heavens shall passe away with a noyse, and the Elements shall melt with fervent heate, the Earth also and the workes that are therein shall be burnt vp. At least quondam figuram, though not quondam naturam. The forme shall be changed, though not the nature abollished. Euerie creature on earth may teach vs the fallibillitie of it. It is an Hieroglyphicke of vanitie and mutabilitie. There is nothing on it, that is of it, that is not rather vitiall, then vitall. In all the corrupted parts of this decrepit and doting world, mens best lesson of moralitie, is a lesson of mortalitie. As it was once said. *Felix qui potuit rerum cognoscere causas:* so now better, *Felix qui*

We are but farr from learning nothing of so many teachers.

qui poterint etiam agnosceris in. It is good to know the casuall beginnynge of things, it is better to know their casuall endes. It is good to be a naturall Philosopher, but better to bee a supernaturall, a Christian Philosopher. That whiles we intentiuely obserue the creature, we may attentiuely serue the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make vse of any thing. As Trauellers in forraigne Countries, make every slight obiect a lesson: so let vs thriue in grace by every (presented) worke of Nature. As the eye must see, and the boote walke, and the hand worke, so the heart must consider What Gods doings: which are manifold in our (understandings) eyes. God looked vpon his dwne workes, saw they were good, and delighted in them: sure it is his pleasure also, that wee should looke vpon them, to admire his wisedome, power, prouidence, mercie, appearing both in their nature and their disposition. The least of Gods workes is worthie the obleruation of the greatest Angell. Now what Trewants are we, that having so many Tutors reading to vs, learne nothing of them. The Heathen were condemned, for not learning *the invisible things of God*, from *his visible workes*. For shall wee still plod on the great volume of Gods workes, and never learne to spell one word, of vse, of instruction, of comfort to our selues? Can wee behold nothing throughli the Spectacles of contemplation? Or shall we be ever reading the great Booke of Nature, and never translate it to the Booke of Grace? The Saints did thus. So haue I read, that worthy *Ely* sitting among other Diuines, and hearing a sweet consort of Musick, as if his soule had beeene borne vp to Heauen, toake occasion to thinke and speake thus; *What Musick may we thinke there is in Heaven?* A friend of mine viewing

Psal. 118. 23.

Rom. 1. 20. 1.

viewing attentively the great pompe and state of the Court, on a solemne day, speake not without some admiration : *What shall we thinke of the glory in the Court of God?* Happy obiect, and well obserued, that betters the soule in grace. But I haue beene prolix in this point ; let the brevite of the next succour it.

2. Phisicke and Diuinitie are Professions of a neere affinitie : both intending the cure and recoverie, one of our bodies, the other and better of our soules. Not that I would haue them conioyned in one person : (as one speake merrily of him, that was both a Phisitian and a Minister : that whom he tooke naoney to kill by his Phisicke, he had also money againe to burie by his Priesthood.) Neither, if God hath powred both these gifts into one man, doe I censure their Vnion, or perswade their separation. Onely let the Hound, that runnes after two Hares at once, take heede least hee catch neither. *Ad duo qui tendit, non unum nec duo prendit;* And let him that is called into Gods Vineyard, *hoc a- gere, attend on his office.* And beware, least to keepe his Parish on sound legges, he let them walke with sickly consciences. Whiles *Galen & Avicen* take the wall of *Paul & Peter.* I doe not heretaxe, but rather praise the works of mercie in those Ministers, that giue all possible comforts to the distressed bodies of their brethren.

Let the professions be *heterogenea*, different in their kindes ; onely *respondentia*, semblable in their proceedings. The Lord ^a created the *Physitian*, so hath he ^b or- dained the *Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is deriu'd from the Fountaine of Gods wisedome. The Lord ^c hath created Medicines out of the earth. The Lord hath ^d inspired his balyword from heauen. The good *Physitian* acts the part of the Diuine. ^e *They shall pray unto the Lord, that he would pro- fper*

Obseru.

Rem. 12.

^a Eccles. 3. 3. 1.
^b Ephes. 4. 1. 1.

^c Eccles. 3. 8. 4.
^d 2 Pet. 1. 21.

^e Eccles. 3. 8. 14.

perchance which they give, for ease & remedy to prolong life. The good Minister, after a sort is a Physitian. Onely it is enough for the Sonne of God to give both naturall and spirituall Physicke. But as *Plato* spake of Philosophie, that it *concerneth the initiation of God*, within the limits of possibillitie and sobrietie: so wee may say of Physicke, it is conterminate to Diuinitie; so farre as a Handmaid may follow her Mistresse. The Institutions of both preserue the constitutions of men. The one would prevent the obstructions of our bodies, the other the destructions of our soules. Both purge our seculent corruptions: both would restore vs to our primarie and originall health: though by reason of our impotencie and indisposition, neither is able. Both oppose themselues against our death, either our corporall or spirituall perishing.

When the spirit of God moved on the waters, and from that indigested & confused mixture, did by a kinde of Alchimicall extraction, separation, sublimation, conjunction, put all things into a sweet confort, and harmonious beautie, hee did act a Phisitians part. God is in many places a Phisitian. *Exod. 15. I am the Lord that beaeth thee. Deut. 32. I kill, I make aline: I wound, and I heale. Ier. 17. Heale me, O Lord, and I shall be healed: save me, and I shall be saved.* Sometimes he is as a Surgeon, to bind up the sores of the broken-hearted; and to stanch the bleeding wounds of the Conscience. Nay, *David* intreats him to put his bones in course againe. So *Christ* hath sent his Ministers, εν καλαρτούσιον, ad coagulationem, as *Berza* reades it, to put in ioynt the luxurie members of the Church, that are compacted by ioynts. And in the period or full stoppe of time, God will minister to the world the phisicke of Fire, to purge the sicke body of it; as hee once gaue it a Potion of Water to cleanse it.

*Exod. 15. 26.
Deut. 32, 39.
Ier. 17. 14.*

*Eph. 4. 12.
16.*

Quas

Quas olim intulerunt terris contagia sordes,
vos olim ultrices abluerat is aqua.
At nunc, cum terras, cum totas aquoris undas
polluerit manus, quam fuit ante, scelus:
Quia superest, calo nisi missus ut ignis ab alto,
Ipsas cum terris devoret ultra aquas?

Beza.

Once in Gods sight the World so filthy stood,
That hee did walke and soake it in a flood.
But now, it's growne so foule and full of mire,
Nothing remaines to purge it but a fire.

Which *Strabus*, writing on the worlds destruction by fire, would seeme to gather from those two coulours in the Rainebow, *cerules et igno*, blew and red. The first cataclysme of water is past, the second deluge of fire is to come. So saith the Apostle. *The heavens being on fire shall be dissolved, the Elements shall melt with fervent heat: Nouam qualitatem induent: inuante substantia: All earthly things shall waxe old and dye.* *Mors etiam saxis nominibusq; venit; but the substance shall remaine.* It is but the *fashion of this world that passeth away: oxymae, figura, non natura.* When all the putrified feces, drossie and combustible matter shall bee refined in the fire, all things shall be reduced to a chrisstaline clearenesse. Thus (though the heathen profanely made the Phisitian a God, yet) the Christian may say truely, *Our God is become our Phisitian.* And his Ministers are his deputies vnder him, bringing in their lips the saving Medicines; that God hath giuen them.

You see the willing similitude of these professions. Indeed the Phisitian cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister

2 Pet. 3: 12.

Calvin in loc.
praecl.

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B7a.

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2 Pet. 3:12.

*Calvin in loc.
praece.*

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Heb.3.13.

Ezek.18.31.

Minister may with his. The Clergie-man may minister medicines: the Phisitian may not administer the Sacraments. It is true thus farre. Every Christian is a *Priest*, to offer vp prayers for himselfe and the whole Church; although not publikely and ministerially: and none but a *Cain* will deny himselfe to be his *Brothers keeper*. Though *exhortation* be the Ministers dutie, yet *exhort one another daily*. And if wee serue one another in *love*, we must carry, every one, a *conuerting* Ministrie, though God alone haue the *conuerting* power. *Turne one another and live*. Now as this conuerting worke, is a *conuertible* worke, I meane, reciprocall and mutuall from one to another, the Phisitian may apportion to himselfe a great share in it. Who may better speake to the soule, then hee that is trusted with the body? or when can the stampē of grace take so easie impression in mans heart, as when the heat of Gods affliction hath melted it? What breast is *vnuulnerable* to the strokes of death? The miserable carcase hath then or neuer, a penetrable conscience. This conscience is so deafed in the dayes of our iollitie, with the loud noyse of Musick, Oathes, Cartowlings, Clamours, Quarrels, Sports, that it cannot heare the Prophets cry, *All flesh is grasse*. When sicknesse hath throwne him on the bed of anguish, and made his stomacke too queasie for quaffes too fine and daintie for euē lunkets; naked him of his silkes, paled his cheeke, sunke his eyes, chilled his blood, and stunted all his vigorous spirits; the Phisitian is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his comming be too late. How iustly then should the Phisitian be a *Divine*, when the *Divine* may not be a Phisitian? How well may hee mingle *Recips* and *Resipscē*,

Responce, penitentiall exhortationis, with his medicinall applications, and praescripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Phisitians course: that when dissolute *Ludovicus* lay desolate in his sicknesse, and desired his helpe; hee answered him in his owne tune: *If you shall live, you shall live, though no Phisick be given you: If you shall dye, you shall dye; Phisick cannot helpe you.* According to the sick mans libertine and hereticall opinion concerning Praedestination. *If I shall be saved, I shall be saved, howsoeuer I live or dye. If I shall be damned, I shall be damned, howsoeuer I doe or dye.* The Phisitians answere gave him demonstratiue conuiction, taught him the vse of meanes, as well for his soules as bodyes health, and so cured recanting *Ludovicus* of both his diseases at once. A godly practise, worthy our Phisitians imitation.

But, with vs, Grace waites at the heeles of Nature; and they drie so deepe into the secrets of Philosophie, that they never looke vp to the misteries of Divinitie. As some Mathematicians deale so much in *Jacobs Staffe*, that they forget *Jacobs Ladder*: so some Phisitians (God decrease the number) are so deepe Naturalists, that they are very shallow Christians. The best cure depends vpon Gods care. It is poore and eneruate helpe, to which Gods blessing hath not added strength. If God doth not bearre the heauens for vertue, and heauens bearre the earth for influence, and earth the Phisitian for ingredients, all their receipts are but deceits, and the paper of their Bills will doe as much good as the praescripts in it. Simples are but simple things; and all compounds idle, when they want the (best) ingredient of Gods blessing. Let *Plato* then, hold the candle to *Moses*, and all Phisitians drinke at the well of the sons of the Prophets. As their purpose aimeth at our

Hof. 2. 21.

healths, so let them intreat God to leuell their hands: their direction and successe stands in the name of the Lord of Hostes.

Obseru. 3.

The forme of the words is Interrogatorie. *Is there no Balme at Giliad?* are there no Phisitians there? It is most true: *Balme* is not Scarce, nor are the Phisitians few, yet *Israell* is sicke. God doth conuince that by a question, which might be without question affirmed, but would not be (without question) graunted. The best insinuation or piercing assertion is *ex interrogando*, by way of question, not onely for explication, but for application of truth. God doth as it were appeale to mans conscience, and fetch evidence from the impartiall testimonie of his heart. That here, what is true in Gods reprehension, may appeare true in mans apprehension. The first word that euer God spake to man after his fall, was a question. *ADAM, WHERE AS?* where art thou? Hee continues the same (*formam loquendi, normam argumenti*) forme & methode of speech. *WHAT ALDES THOU WAS NAKED?* *HAST THOU EATEN OF THE TREE, WHEREOF I TOLD THEE?* &c. And to the woman. *WHAT IS THIS THAT THOU HAST DONE?* Before man fell to sinne, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobationis verba*, words of approuall, not of exception. Hee createth, ordereth, blesseth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another object, God turned his voyce to another accent.

Gods questionis are not of the nature of mans, the effects and helps of dubitation: according to the saying *πεποιησας γραμματα γραπτα* Doubting is the Mother of questioning. He that doubteth not, will not aske: no; Gods demands are not to satisfie himselfe, but vs: *Illustrations* vpon our actions. That from the proposition

Gen. 3. 9.

Verse 11.

Verse 13.

position of our sinnes, and the assumption of his questions, we may conclude against our selues; as *David*, *I have sinned*. Neither can we give soltution to his interrogatories. *Who dares, who can answere God? hee is not as a man*, saith *Job*, *that I should answere him*. The intent is then, to iustifie himself; to put into our conscience, a sense, a Science of our owne iniquities. God so apposed *Jonas*: *Doest thou well to be angry?* And againe; *Doest thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poore vegetatiue creature; and doest thou grudge my mercie to so many rationall creatures, brethren of thine owne flesh? Gods question was a manifest conviction, as strong as a thousand proffes. *Jonas* sees his face in this little Spring, as if he had stood by a full Riuier.

Iob. 9. 2. 14.

Christ, that had the best methode of teaching, and could make hearts of flint penetrable, moued his Disciples mindes, remoued his aduersaries doubts, frequently by questions. He startes *Peter*, that was (*nominis Dei, et nominis sui amanor*) forgetfull of his God, of himselfe, with a *quid, dormis? what, sleepest thou?* Hee rectified the mistaking iudgements of his Apostles, that turned his spirituall dehortation from the *Pharisees* *lennen*, to the litterall sense of forgotten bread; with a double demaund. *Obliti ne es sis? &c.* *Doe ye not yet understand, nor remember the five loaves of the five thousand? &c.* Could so miraculoues a Basket, as quickly slip from your mindes, as it did from your mouthes? So hee informed their vnderstandings concerning himselfe, which so much concerned them to know, *Whom doe men say that I am?* All which implied not his owne ignorance, but impelled their knowledge. Hee knew all the former questions so well as the latter; whereof hee could no leisse be ignorant, then of himselfe. Only hee spake in a ca-

Matth. 16. 9. 10

Ver. 13.

Luk.20.41.

Ver.4.

Obseru.4.

teaching forme, as the Ministers question succours the Nouices initiall vnderstanding. His reprooves to his enemis were often cloathed in these interrogatorie robes. *How say they that Christ is Davids Sonne?* When *David* himselfe calleth him *Lord*? confuting that false opinion, that the Iewes had of their *Messias*, whose temporall Monarchie they onely ga-
ped for. If hee was, onely to be the *Sonne of David* in the flesh, how doth hecall him *Lord*, and equall him with the *Father*? A question, that did enforce a conclusion, himselfe desired, and a confusion of his enemis conceits. The like, ver.4. He cramped their criti-
call and hypocritical exceptions with a question. *The baptisme of John, was it from heauen, or of men?* which confuted their arrogance, though they would haue salued it with ignorance, ver.7. *We cannot tell.* This manner of discussing is not more vsuall with God, then ef-
fectuall. It conuerteth the Elect; it conuinceth the Reprobate. Wheresoeuer it is directed, it pierceth like a goad, & is a sharp stroke to the conscience; and howso-
ever the smart is neglected, it leaueth a print behind it.

If wee take the words spoken in the *Person of God*, they manifest his complaint against *Israell*. When God complaines, sinne is grieuous. Wee neuer read God breaking forth into this compassionate forme of speech, but Iniquitie is growne proud of her heighth. She nestles among the Cedars, and Towers like *Ba-
bell*: when hee that can thunder it downe with fire, doth (as it were) raine showers of complaint for it. It argues no lesse goodnesse in the Father, then wic-
kednesse in the Children, when hee doth plaine, that can plague; and breath out the ayre of pitie, before he send the storme of judgement. So you may see a long prouoked Father, that after many chidings lost to his deafe Sonne; after some gentle chaitisements inflicted,

inflicted, and intended to his calling home; he findes his errours growing wilder, his affections madder, his heart more senselesse, his courses more sensuall; hee stands euен deploring his wretchednesse, that could not amend his wickednesse: and whiles Iustice and Mercie striue for the masterie, as loath that his lenitie should wrong his Integritie, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himselfe; hee breakes out into complaint. With no lesse pitie, nay, with farre greater mercie, doth God proceede to execute his Iudgements; vnwilling to strike home for his mercie; yet willing not to double his blow (but to lay it on sure at once) for our sinnes, and his owne Iustice. Or as some compassionate Judge, that must censure (by the law of his Countrey) an *Hereticke*, striues first with arguments of reason to conuert him, that arguments of yron and steele may not be vsed against him: and finding his refractarie disposition, culpable of his owne doome, by wilfully not being capable of good counsell, proceedes not without plaints and teares to his sentence: So doth the most iust God of Heauen, with the most vniust Sonnes of men; pleading by reasons of gentle and gracious forbearance, and offering the sweete conditions of happy peace, and (as it were) wailing our refusall, before hee shoote his *arrows and consume vs, or make his sword drunke with our bloods.*

God hath Armies of Starres in the skie, Meteors in the ayre, beasts on the earth, yea of Angels in Heauen; greater Hoasts and lesse: and whither he sends a great Armie of his little ones, or a little of his great ones, he can easily and quickly dispatch vs: Loe, he stayes till he hath spoken with vs; and that rather by postulation, then expostulation. He is not contume-

Heb. 4.15.

Cant. 6.12.

Luk. 19.42

Math. 23.37.

lious against vs, that haue been contumacious against him. If his words can worke vs to his will, hee will spare his blowes. Hee hath as little delight in smiting, as we in suffering: nay, he suffers with vs, condoling our estate, as if it were (which cannot be) his owne. *For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities.* Hee feeleth the grieves of his Church: the head akes, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus*, *Christ Jesus* suffers in *Heauen*. Mediatelie he is smitten, whiles the blowes immediately light on vs. He could not in the dayes of his flesh, forbear bitter teares at *Ierusalem* present linne and future iudgement. How grieuous is our iniquitie, how gracious his longanimitie? He that weeps for our auersion passionately, desires our conuersion vnfainedly. How pathetically he perswadeth his *Churches* reformation? *Returne, returne, oh Shulamite, returne, returne:* How lamentingly deplores he *Ierusalem* deuastation? *If thou hadst knowne, at least in this thy day, the things that belong to thy peace.* Let vs not thinke him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command teares in sport. When *Christ* laments the state either of our sinnes or our selues, hee shewes that one is at the height of rising, the other neere casting downe. *Christ* double sigh ouer *Ierusalem*, is (as I may say) fetched and deriued from those double woes of her: the vnmeasurable sinne, that killeth the Prophets: the vnauoydable iudgement, thy house is left unto thee desolate. *Ingentia beneficia, ingentia peccata, ingentia pene.* Great benefits abused occasion great sinnes, and great sinnes are the fore-runners of great plagues. So that *Sinne* is an ill coniunction copulatiue, that unites two

as contrarie natures, as nature it selfe euer produced, great mercie and great miserie. God is pleased in giuing the former, but he sighes at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He reioyceth in his owne goodnesse, hee greeueth at our wretchednesse.

Horrid and to be trembled at are the sinnes, that bring heauinesse into the Courts of happinesse; and send grieuance to the very thresholds of ioy. That whereas *Angels* and *Cherubins*, the coelestiall Choristers, make musick before the Throne of God, for the *conversion of one sinner*: (of one? what would they doe at the effectuall successe of such a Sermon, as *Peter* preached.) They doe (if I may speake) grieue and mourne at the auersion of our soules, (so hopefull and likely to be brought to Heauen) and at the aspiration of our climbing sinnes.

But it may be questioned, how God can be said to grieue, to complain, to be sorrowfull for vs. True it is, that there is no passion in God. Hee that sits in Heauen, hath all pleasure and content in himselfe. What is here spoken, is for our sakes spoken. He dwelleth in such brightnesse of glory, as never mortall foot could approach vnto: the light of his face is to vs on earth insufferable: the knowledge of the inuisible things in the Deitie vnpossible. Therefore to give some ayme and conjecture to vs, what hee is, hee appeares (as it were) transfigured into the likenesse of our nature, and in our owne familiar termes speaketh to our shallow vnderstandings. *Hominem allegans humanum more tranquillum.* As an old man speaking to a Childe, frames his voyce in a childish phrase. Before a great vessell that is full, can powre liquor from it selfe into a little empty Pot, that stands vnder it, it must stoope and decline it selfe. Thus he descends to our capacities; and that

Luk. 15.10.

that man may know him in some measure, hee will be knowne as man. Sometimes by bodily members, Eyes, Eares, Hands, Feet. Sometimes by spirituall affections, Anger, Sorrow, Iealousie, Repentance. By which he signifies, not what hee is indeed, but what is needfull for vs to know of him. For being well acquainted with the vse, office, and effect of these naturall things in our selues, wee may the better guele at the knowledge of that God, to whom wee heare them ascribed by translation. All which hee hath *per figuram, non naturam*. Angers effect in vs is reuenge. Nothing pleaseth a furious mans nature, but wreaking himselfe on his prouoker. The passion is Anger, the effect Reuenge. Whiles God gives the second, wee ascribe to him the first; and call that in him *Wrath*, which properly is his striking *Justice*.

Complaints are the witnes of a grieued soule: both are sufferings. God is here said to complaine. Why? he is grieued at our sinnes. Can he be grieued indeed? No nor need he complaine, that hath such power to right himselfe. Yet hee is often said to be grieued; *Griene not the Spirit of God, by whom you are sealed up to the day of Redemption*: And here to complaine. To speake properly, God cannot complaine because he cannot be grieued: He cannot be grieued, because he cannot suffer. Every blow of ours, though we were as strong and high as the sonnes of *Anak* lights short of him. If some could haue reached him, it had gone ill with him long ere this. All is spoken *per ardecentem*. He is *sine ira irascens, sine paenitentia paenitens, sine dolore dolens*: angry without anger, grieuing without sorrow. These passions are ascribed to him, *quoad effectum, non quoad affectum*: They are *perfections* in him, what are *affections* in vs. The complaint that once God made against a whole world, as hee doth here against *Israel*, is expres-

expressed in more patent and significant termes. It repented the Lord that hee had made man on the earth, and it grieved him at his heart. God so complaines against mans sinne, that hee is sorry that hee made him. This, saith Augustine, *non est perturbatio, sed iudicium, quo irrogatur pena*: It is no disturbance in God, but onely his Judgement, whereby hee inflicts punishment. And further, *Punitudo Dei est mutandorum immutabilis ratio*: Gods repentance is his vngangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei*: the change of the thing, not of God. *Cum iis quos curat mutantur, mutat ipse res, prout iis expedit, quos curat*: Hee willeth an expedient alteration of things, according to the alteration of them for whom hee prouides. So God is said to repent that hee made Saul King, or that hee threatned euill to Nineveh. In all which hee changed (*non affectum, sed effectum*) the externall worke, not his internall counsell. For as the Schoole speakes, *immutabiliter ignoscit*, hee vngangeably pardons whom hee meanes to sauue, though they feele it not till conuersion: so *immutabiliter non ignoscit*, hee vngangeably retaines their sinnes in his Judgement-booke, which amend not, as *Saul*.

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or vndoing (if it be possible) of some thing done. Repentance is not in God, in regard of the originall nature of it; he cannot sorrow: but is in respect of the eventuall fruit; when hee destroyes that world of people, hee had made. Not that his heart was grieved, but his hands; his iustice and power vndid it. *Aliud est mutare voluntatem, aliud velle mutationem*: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the will

Psal. 135.6.

Chrys.

will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby wee decree in our selues this change according to the season. Thus (*Quicquid superi voluere, peractum*) *Whatsoeuer God would, that did he in heauen and earth, in the sea and all deepe places.* God is (*immutabilis natura, voluntatis, consilij.*) Unchangeable in his nature, will, and decrees. Onely these are, *verba nostra parvitas accommodata*, words fitted to our weake capacities.

Well; in the meane time they are grieuous sinnes, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorrie, penitent, greeued, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be throughly kindled, all the Riuers in the South are not able to quench it. Daily man sinnes, and yet God repents not, that he made him. *Woe to that man, for whose creation God is sorrie.* *Woe to Jerusalem, when Christ shall so complaine against her.* Stay the Bells, ye Sonnes of wickednelle, that ring so lowd peales of tumultuous blasphemies in the eares of God? Turne againe, ye wheeling Planets, that moue onely as the sphere of this world turnes your affections, and despise the directed and direct motion of Gods Starres. Recall your selues, ye lost wretches, and stray not too farre from your Fathers house, that your seekers come agayne with a *non est inueni*: least God complaines against you, as heere against *Israells*, or with as passionate avoyce, as once against the world; *It repents mee that I made them.*

Obseru. 5.

If wee take the words spoken in the person of the Prophet, let vs obserue, that hee is no good Preacher, that complaines not in these sinfull dayes. *Esay had*

not

not more cause for *Israell*, then we for *England*, to cry, *Wee haue laboured in vaine, and spent our strength for nonght.* For if we equall *Israell* in Gods blessings, wee transcend them in our sinnes. The bloud-red Sea of warre and slaughter, wherein other Nations are drowned, as were the Egiptians, is become dry to our feete of peace. The *Bread of Heauen*, that true *Manna*, satisfies our hunger, and our thirst is quenched with the *waters of life*. The better Law of the Gospell is giuen vs; and our sauing health is not like a curious piece of Arras folded vp, but spread to our beleeuing eyes, without any shadow cast ouer the beautie of it. We haue a better high *Priest*, to make *intercession* for vs in heauen, for whom he hath once sacrificed and satisfied on earth: (*altu semel, virtute semper: with one act, with euerafter lasting vertue.*) We want nothing, that heauen can helpe vs to, but that which wee voluntarily will want, and without which wee had better haue wanted all the rest, *thankefulnesse* and *obedience*. We returne God not one for a thousand, not a dramme of seruice for so many talents of goodnesse. We giue God the worst of all things, that hath giuen vs the best of all things. Wee pull out the least sheafe for his *Tyth*; the sleepiest houre for his prayers: the chippings of our wealth for his poore: a corner of the heart for his *Arke*, when *Dagon* sits vppermost in our Temple. He hath bowels of braise and an heart of yron, that cannot mourne at this our requitall. We giue God measure for measure, but not manner for manner. For his blessings *heaven, and shaken, and thrust together*, iniquities *pressed downe and yet running ouer*. Like *Hogges* we slauer his pearles, turne his graces into *wantonnesse*, and turne againe to rend in pieces the bringers.

Who versing in his minde this thought, can keepe
Hh 2 his

Quis talia fando, temperet à Lachrimis? &c.

Ier. 9.1.

his cheeke dry? Oh that my head were waters, and mine
yes a fountaine of teares, that I might weepe night and
day, &c. No maruell, if *animus meum inesse horret*. The
good soule tremble to thinke it: especially when all
this wickednesse ariseth (not from *Sodome*, *and Sidon*,
and *Edom*, but (from the midst of) the *daughter of Sion*.
Hinc illa Lachryma. Hee that can see this and not sigh,
is not a witnesse, but an agent; and sinne hath ob-
structed his lungs, he cannot sorrow. Forbeare then,
you captious sonnes of *Belial*, to complaine against
vs, for complaining against you. Whiles this *Hydra*
of Iniquitie puts forth her still-growing-heads, and
the sword of reprooфе cannot cut them off, what
should we doe but mourne? *Quid enim misericordia su-
persunt?* Whither can wee turne our eyes, but wee be-
hold and lament at once, some rousing with lewd-
nesse, some raving with madnesse, others reeling with
ebrietie, and yet others railing with blasphemie. If
we be not sad, wee must be guilty. Condemne not
our passions, but your owne rebellions, that excite
them. The zeale of our God, whom wee serue in our
spirits, makes vs with *Moses* to forget our selues. *Wee
also are men of like passion with you.* It is the common
plea of vs all: If you aske vs, why we shew our selues
thus weake and naked, we returne with *Paul*: *Why doe
you these things?* Our God hath charged vs, not to see
the funerals of your soules, without sighes and teares.
*Thus saith the Lord: Smite with thy hand, and stamp with
thy foote, and say, Alas, for all the euill abominations of the
house of Israell: for they shall fall by the sword, by the fa-
mine, and by the pestilence.*

Act. 14.15.

Ezek. 6. 11.

Shall all complaine of lost labours, and we Brooke
the greatest losse with silence? Merchants waile the
shipwracke of their goods, and complaine of Pyrates.
Shepheards of their devoured Flockes by sauage
Wolues.

Wolues. Husbandmen of the tyred earth, that quites their hope with weedes. And shall Ministers see and not sorrow the greatest ruine (the losse of the world were leise) of mens soules. They that haue written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodome*; or mediately by man, as *Ierusalem*: as if they had written with teares in stead of Inke, haue pathetically lamented the ruines. *Aeneas Silvius* reporting the fall of *Constantinople*, historifies at once her passion, his owne compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torne in pieces, the Religious fleare, the holy Virgins and sober Matrones first rauished and then massacred; and euen the Reliques of the Souldours spoile, giuen to the mercilesse fire. *Oh miseram urbis faciem!* Oh wretched shew of a miserable Citie! Consider *Ierusalem*, the Citie of God, the *Queene of the Pronvinces*, tell her *Turrets*, and *marke well her Bulwarkes*, carrie in your minde the *Idea* of her glories: and then, on a sodaine, behold her *Temple* and hou ses burning, the smoke of the fire wauing in the ayre, and hiding the light of the Sunne, the flames springing vp to Heauen, as if they would ascend as high as their sinnes had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if euer you read or heare it without commiseration, your hearts are harder then the Romanes that destroyed it. The ruine of great things wring out our pitie; and it is onely a *Nero*, that can sit and sing whiles *Rome* burnes. But what are a world of Cities, nay the whole world it selfe burning, as it must one day, to the losse of mens soules, the rarest pieces, of Gods fabricke on earth? to see them manacle

with the chaines of Iniquitie , and led vp and downe by the Deuill, as *Baizeth* by that cruell *Scithian*, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies ; bleeding to death like *Babell*, and will not be *cured*, till past cure they weepe like *Rahell*, and will not be *comforted*: to see this and not pitie it, is impossible for any but a *Faulx*, but a Deuill.

1. To make some further vs. hereof to our selues , Let vs auoyd sinne, as much as we may. And, though we cannot stay our selues from going in , let vs stay ourselues from going on : least our God complaine against vs. If we make him sorrowfull for a time, hee can make vs sorrowfull for euer. If wee anger hitn, hee can anger all the veines of our hearts. If in stead of seruing GOD by our obedience, wee make him ^a serue with our sinnes, hee will make vs serue with his plagues. If we drive God to call a *Convocation of heaven and earth*: ^b *Hear o!h heaven, harken o!h earth: I haue nourished children, and they haue rebelled against me:* If he call on the ^c mountaines to heare his controuersie, he will make vs ^d call on the mountaines to helpe and hide our miserie. *And they said to the mountaines and rockes, Fall on vs, &c.* If we put God to his *querelam*, ^e *controuersie*, and make him a Plaintiff, to enter his suite against vs ; he will put vs to a complaint indeede. ^f *Therefore shall the land mourne, and every one that dwelleth therein, shall languish.* He will force vs to repent the time and deeds, that euér made him to ^g repent, that *hee made vs*. Hee will strike vs with such a blow, that there needeth no doubling of it. ^h *He will make an vter end; destruction shall not rise up the second time.* As *Abishai* would haue stricken *Saul* ⁱ at once , and *I will not smite him the second time.*

We cannot so wrong God, that hee is deprived of power

^a Esa.43.24

^b Esa 1.2.

^c Mic 6.2.

^d Reu.6.16.

^e Hos.4.1.

^f Ver.3.

^g Gen. 6.7.

^h Nahum 1.9.

ⁱ 1 Sam.26.8.

power to right himselfe. His first complaint is (as I may say) in teares ; his second in blood. I haue read of *Tamberlaine*, that the first day of his siege was honoured with his white Colours, the second with fatall red, but the third with finall blacke. God is not so quicke & speedy in punishment ; nor come his iudgements with such precipitation. *Niniveb* after so manie forties of yeeres, shall haue yet forty dayes. Hee that at last came, with his Fanne in his hand, and fanned but eight graines of good corne, out of a whole Barne-full of Chaffe, a whole world of people ; gaue them the space of one hundred and twentie yeeres repentence. If *Ierusalem* will not heare *Christ's* words, they shall feele his wounds. They that are deafe to his voyce, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complaines against sinne, let vs not make our selues merry with it. The madde humours, idle speeches, outragious oathes of drunken Atheists, are but ill mirth for a Christian spirit. Wickednesse in others abroad, should not be our Tabret to play vpon at home. It is a wretched thing to laugh at that, which feasts *Satan* with mirth, laughing both at our sinnes, and at vs for our sinnes. Rather lament. *Make little weeping for the dead, for he is at rest : but the life of the foole is worse then death.* Weepe for that. When *Israell* now in *Moses* absence had turned beast, and calued an Idolatrous Image ; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrets and Harpes ; but mourned to the Lord for them, and pleaded as hard fortheir sparing, as hee would haue done for himselfe ; nay more, *Spare thy owne people, though thou race my name out of the Booke of Life.* They are onely marked for Gods, with his owne priuy Seal, that mourned for the abominations of *Israell*.

Vfa.

Eccles. 22. 11.

Ezek. 9.

and their mournings were earnest, as the waylings of *Hadadrimon* in the valley of *Megiddo*.

Where are you, ye *Sonnes of the Highest*, ye Magistrates, put in power not onely to lament our sinnes, but to take away the cause of our lamenting; cease to beake your selues, like *Iehoiakim*, before the fire of ease and rest: rend your cloathes with *Iosiah*, and wrap your selues in sackcloath, like *Nimueb's* King, as a corps laid out for buriall. Doe not, *Fælix*-like, grope for a bribe at criminall offences: sell not your conniuece (and withall your conscience) where you should giue your punishment. Let not gold weigh heauier then *Naborh's* wrongs in the scoles of Iustice. *Weeps ye Ministers, betweene the Porch and the Altar.* Lament your owne sinnes, ye Inhabitants of the world. *England*, be not behinde other Nations in mourning, that art not short of them in offending. Religion is made but Policies stirrop, to get vp and ride on the backe of pleasure. *Nimrod* and *Achrophell* lay their heads and hands together; and whiles the one forrageth the Parke of the *Church*, the other pleads it from his Booke, with a *Statuum est*. The *Gibeonites* are suffred in our *Campe*, though we neuer clap'd them the hand of couenant; and are not set to draw *water* and *choppe wood*, doe vs any seruice, except to cut our throates. The *Receate* (I had almost said the *Deceate*) of *Custome* stands open, making the Lawes tolleration a warrant: that many now sell their Lands, and liue on the vse of their Monyes? which none would doe, if *Vsurie* was not an easier, securer and more gainefull Trade.

How should this make vs mourne like *Doues*, and groane like *Turtles*? The wilde *Swallowes*, our vnbridled *Youngsters* sing in the warme *Chimneyes*: the lustfull *Sparrowes*, noctiuagant *Adulterers*, sit cherping

cherping about our houses : the filching layes, secret theives, rob our Orchards: the Kite and the Cormorant, deuoure and hoord our fruits : and shal not among all these, *the voyce of the Turtle be heard in our Land*, mourning for these sinfull rapines ? Haue whoredome and wine so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot finde them out ? Can these enormities passe without our teares ? Good men haue not spent all their time at home, in mourning for their owne sinnes ; sometimes they haue iudged it their worke to lament, what was others worke to doe. That Kingly Prophet, that wept so ^a plentifully for his owne offences, had yet ^b floods of teares left, to bewaile his peoples. *Jeremy did not onely c weape in secret, for Israels pride*, but wrote a whole Booke of *Lamentations* : and was not lesse exact in his methode of mourning , then others haue beene in their Songs of ioy. It was Gods behest to *Ezkiell*, ^d *Sigh then Sonne of man with the breaking of thy loynes, and with bitternesse sigh before their eyes.* Hee mourned not alone at Israels woe. She had a solemne Funerall, and every Prophet sighed for her. ^e *Looke away from me, saith Esay, I will weepe bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.* ^f *I am payned at my very heart, saith Jeremie, because thou hast heard, oh my soule, the sound of the Trumpet, the Alarme of warre.* Our sinnes are more, why should our sorrowes be lesse ?

Who sees not, and sayes not, that ^g *the dayes are evil!* There is one laying secret Mynes to blow vp another, that himselfe may succeede: there is another buying vncertaine hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth poring on the ground, as if hee had lost his soule in a

Hof. 4. 11.

^a Psal. 6.6.

^b Psal. 119.135

^c Ier. 13.17.

^d Ezek. 21.6.

^e Es. 22.4.

^f Ier. 4.19.

^g Ephes. 5.16.

Ier. 5.1.

Muck-heape, and must scrape for it: yet I thinke, he would hardly take so much paines for his soule, as he doth for his gold, were it there to be found and saued. He that comes to this Market of Vanitie, but as a looke-
r on, cannot lacke trouble. Every euill we see, doth either vexe vs, or infect vs. The sight and inevitable societie of euils, is not more a pleasure to the *Sodomytes*, then a vexation to the righteous *saints* of *Lot*. One breakes iests vpon Heauen, and makes himselfe merrie with God. Another knowes no more *Scripture*, then he applies to the Theater; and doth as readily and desperately play with Gods word, as with the Powers. You cannot walke the street, but you shall meeete with a quarrelling Dogge, or a drunken Hogge, or a blaspheming Deuill. One speakes villanie, another sweares it, a third defends it, and all the rest laugh at it. That wee may take cresset-light, and search with *Ieremie*, the *streetes and broad places of our Country*, and *not finde a man, or at least not a man of truth*. Who can say, it can be worse? Cease complaints, and fall to amendment. Ye Deputies of *Moses*, and *Sonnes of Lem*, sharpen both your swords. *Consecrate and courage* your hands and voyces to the *vastitution of Iericho-walls*. Be not vnmercifull to your Country, whiles you are ouer-mercifull to offenders. An easie cost repaires the beginning ruines of a house: when it is once dropt downe, with danger about our eares, it is hardly reedified. Seasonable castigation may worke reasonable reforming. The rents and breaches of our *Syse* are manifold, and manifest. Repaire them by the word of Mercie, and fword of Iustice. If *Ierusalem* roofe be cast downe, as low as her pavement, who shall build her vp? It is yet time, (and not more then) enough. If you cannot turne the violent streame of our wickednesse, yet swimme against it your schuies, and

and prouoke others; by your precepts, by your pat-
ternes. The successe to God.

3. The all-wise G O D complaines. *Hee doth no
more, what could he doe lesse?* He doth not bitterly
inueigh, but passionately mourne for vs. He speakes
not with gall, but as it were with teares. There is
sweet mercie euен in his chidings. *Hee teacheth vs a
happy composure of our reprehensions.* *Wee are of
too violent a spirit, if at least we know what spirit wee
are of,* when nothing can content vs, but fire from
Heauen. *Hee that holds the fires of Heauen in his
commanding hand, and can powre them in floods
on rebellious Sodome, holds backe his arme, and doth
but gently loosen his voyce to his people.* *I know, there
is a time, when the full voyce, that came to Elias, or
the whisperings of that voyce behinde, this is the way,
walk in it, can doe little good:* and then God is con-
tent wee should deriue from his *Throne, Thundrings
and Lightnings, and lowder sounds.* The Hammer of
the Law must oft soones breakethe stonie heart of re-
bellion: and often the sweet *Balme* of the Gospell
must supple the broken conscience. Let vs not trans-
pose or inuert the methode and direction of our Of-
fice; killing the dying with the *killing letter*, and pre-
aching *Judgement without mercie*, least we reape *Judge-
ment without mercie* to our selues. Some mens harts
are like Nettles, if you touch them (but) gently, they
will sting: but rough-handling is without prejudice:
whiles others are like Bryers, that wound the hard
grasping-hand of reproofe, but yeeld willingly to
them, that softly touch them with exhortation. One
must be washed with gentle Bathes, whiles another
must haue his vloers cut with Launcers. Onely doe
all, *moderis animo, sumserientis*, not with an Oblique
and sinister purpose, but with a direct intention to
beholding

Use.

Esa.30.31.

Reu.4. 5.

Greg.

Psal. 18.

Math. 16.23.
Ion. 4.4.

Psal. 95.

sau. An odious, tedious, endlesse inculcation of things, doth often tire those with whom a soft and short reproofe would finde good impression. Such, whiles they would in intent edifie, doe in euent tediie. Indeede there is no true zeale, without some spice of anger: onely *sub sit iracundia, non presit*; giue thy anger due place, that it may follow as a seruant, not goe before as a Master.

It is obiected, that the thoughts of God are peace. Hethat is couered with Thunder, and cloathed with Lightning, speakes, and the Earth trembles, *toucheth the Mountaines, and they smoke* for it; sharpens not his tongue like a Rasor, but speaks by mournefull complaine. What then meane our Preachers, to lift vp their voyces as T-rumpets, and to speake in the tunc of Thunder against vs? We cannot weare a garment in the fashion, nor take vse for our Money, nor drinke with a good fellow, nor strengthen our words with the credite of an Oath; but bitter inuictiues must be shot, like Porcupines Quills, at these slight scapes. I answere; God knowes when to chide, and when to mourne; when to say, *Get thee behinde me Satan*, as to Peter, and when coolely to taxe *Jonas*, *doest thou well to be angry?* But he that here mournes for *Israell* degenerate, doth at another time protest against *Israell* Apostate; and *sweares, they shall never enter into his rest*. We would faine doe so to, I mearie, speake nothing but *grace and peace to you*: but if euer we be Thories, it is because we liue amongst Bryers: if we lift vp our voyces, it is because your hearts are so sleepy, that you would not else heare vs.

4. God did thus complaine against *Israell*: where are his complaints, you will say, against vs? Sure, our sinnes are not growne to so proud a height, as to threaten Heauen, and prouoke GOD to quarell. Oh ill-grounded

grounded flatterie of our selues : an imagination that addes to the measure of our sinnes. Whiles wee conceiue our wickednesse lette, euен this conceit makes it somewhat more. If wee say, that wee haue no sinne, there is no truth in vs. Nothing makes our guilt more palpable, then the pleading our selues not culpable. Every droppe of this presumptuous *Holy-water*, sprinckled on vs, brings new aspersions of fiskhiness. It is nothing else, but to vwash our spottes in mudde. Yet speake freely. Doth not God complaine? Examine. 1. The words of his mouth. 2. The works of his hand.

1. The voyce of his Ministers is his voyce. *Hee that heareth you, heareth me.* Doe not the *Ieromies* of these dayes mourne like *Turtles*, as vwell as sing like *Larkes*? Doe they not mingle with the tunes of *Joy*, the tones of *Sorrow*? When did they *reioyce* euer vwithout *trembling*? Or leade you so currantly to daunce in Gods Sun-shine, that they forgot to speake of his *Thunder*? It is good to be metrie and wise. What *Sermon* ever so flattered you with the faire wea-ther of Gods mercies, that it told you not with all, when the winde and the Sunne meetes there would be raine; when Gods Sun-like Justice, and our raging and boisterous iniquities shall come in opposition, the storme of *Judgement* will ensue. Nay, haue not your iniquities made the *Pulpit* (the *Gospels* mercy-seat) a *Tribunall of Judgement*?

2. Will not these mournings, menaces, querulations, stirre your hearts, because they are derived from *G.O.D.*, through vs (his *Organ-pipes*) as if they had lost their vigour by the way? Then open your eyes, you that haue deaf'd your ears, and see him actually complaingning against vs. Obserue at least, if not the thunders of his voyce, yet the vvporders

of his hand. I could easily loose my selfe in this Common-place of Judgements. I will therefore limit my speech to narrow bounds ; and onely call that to our memories, the print whereof stickes in our sides : God having taught Nature, even by her good to hurt , (as some wash gold to deprave the weight of it) even to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomons Drunkardin* another, *non memini me porcissum*, wee remember not that wee were stricken : or as the Prophet, of the *Iewes*. *Thou hast smitten them, but they haue not grieved : thou hast consumed them, but they haue refused to receive correction*: even whiles their wounds were yet raw ; and their ruines not made vp. Many are like the Stoickes in *Equales*, though the punishment lye on their flesh , it shall not come neare their heart. God would schoole our heauie-spirited and coldly devoted worldlings, that sacrifice to their *Nets*, attribute all their thriving to their owne industry : and never enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that wee are beholding to the *Corne* and other fruities of the earth, they to the ground, the ground to the influence of *Heauen*, all to God.

When man hath done all in plowing, tilling, sowing; if either the cloudes of Heauen deny their raine, or give too much, how soone is all lost ? The *Husbandman*, that was wont to wite for the *early* and *latter* *showers*, now casts vp trembling eyes to the cloudes for *any* *rain*. For, your Barnes full of weedes, rather then graine, testifie, that this blow did not onely spoile the glory and benefit of your Meadowes, but evan by rebound yoyr Corne-fields also. Benot *Athiefts*, looke higher then the cloudes : It was no lesse, then the angry hand of God. Thus can God

Ier. 5.3.

Habac. 1.6.

Hos. 2.21.

Iam. 5.7.

This wet Sum:
mer. 1613.

every

every way punish vs. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the shrowres of wrath so fast pouering on vs; as if the course of nature were inverted, our Summer comming out in the robes of Winter. But as a Father writes of such a yeere: *Our winters begin and ended with the shrowre.*

Nocte pluia rotta, redempti spectacula manu.

It raines, and wee lament. But the Sonne did not sooner breake out through the cloudes, then wee broke out into our former licentiousnes. We were humbled, but not humble: dresed of God, not cured. Though God with-hold plentie, wee with-hold not gluttony. Pride leaues off none of her vanities. Usury bates not a croffe of his Interest. The Rioter is still as drunken with Wine, as the earth was with Water. And the Couetous had still rather *eate up the poore as bread*, then they should eate of his bread: keeping his barnes full, though their mawes be emptie: as if hee would not let the vermine fast, though the poore starue. No meruaile, if heauen it selfe turnes into languishment for these impieties.

Dic, rego, cur rories descendit ab aethere nimbus,

Grandoq, de celo sic sine fine cadit?

Mortales quoniam nolunt sua crimina fieri,

Caelum pro nobis solnitur in lachrymas.

What meane those aery spowtes and spungy clouds
To spill themselves on earth with frequent strouds?
Because man swelling sinnes and dry eyes beares,
They weepe for vs, & raine down shrowres of teares.

God hath done, for his part, enough for *Israel*. He
hath stored their Vials with *Balme*, their Cities with
Pbi-

Obseru. 6.

Ier. 5. 3.

Hab. 3. 16.

Hos. 2. 21.

Iam. 5. 7.

This wet Sum-
mer. Ann. 1613.

of his hand, I could easily loose my selfe in this Common-place of Judgements. I will therefore limit my speech to narrow bounds ; and onely call that to our memories, the print whereof stickes in our sides : God hauing taught Nature, euen by her good to hurt , (as some wash gold to deprave the weight of it) euen to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomons* Drunkardin another, *non memini me percussum*, wee remember not that wee were stricken : or as the Prophet, of the *Jewes*. *Thou hast smitten them, but they haue not grieved : thou hast consumed them, but they haue refused to receive correction*: euen whiles their wounds were yet raw ; and their ruines not made vp. Many are like the Stoickes in *Equales*, though the punishment lye on their flesh , it shall not come neare their heart. God would schoole our heauie-spirited and coldly devoted worldlings, that *sacrifice to their Nets*, attribute all their thriving to their owne industry : and neuer enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that *wee are beholding to the Corne and other fruities of the earth, they to the ground, the ground to the influences of Heaven, all to God*.

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Cælum pro nobis solnitur in lachrymas.

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God hath done, for his part, enough for *Israel*. He
hath stored their Vials with *Balme*, their Cities with
Phi-

Obseru. 6.

Hos. 13. 9.

Esa. 5. 4. and
Math. 21. 31.

Hos. 6. 4.

Physians. It was then their owne fault, that their health was not recovered. *Ob Israell, thou hast destroyed thy selfe, but in mee is thine helpe.* Let euen the inhabitants of *Imysalem* and *Iudah* themselues be vmpires, *And what could I haue done more to my Vineyard, that I haue not done in it?* God is not sparing in the commemoration of his mercies to vs: as knowing, that of all the faculties of the Soule, the memory first waxeth old; and of all objects of the memory, a benefit is soonest forgotten. Wee write mans iniurie to vs in Marble, but Gods mercies in dust or waters. Wee had neede of remembrances. God hath done so much for vs, that he may say to vs, as once to *Ephraim*. *Ob Ephraim, what shall I doe (more), unto thee?* What could *Israell* want, which God supplyed not? If they want a guide, God goes before them in fire. If they lacke *Bread, Flesh, or Drinke*, Mercy and Miracle shall concurre to satisfie them. Heauen shall give them *Bread*, the Wind *Quales*, the Rocke *Waters*. Doth the Wilderneſſe deny them new clothes? their old shall not wake old on their backes. A Law from heauen shall direct their Consciences; and Gods Oracles from betweene the *Cherubins* shall refolute their doubts. If they be too weake for their Enemies, Fire from heauen, vapours from the cloudes, Frogges and Catterpillers, Sunne, Aire, Waters, shall take their parts. Nay, God himselfe shall fight for them. What could God doe more for their reseruing, for their preseruing?

If I should set the mercies of our land to runne a long with *Israell*, wee should gaine cope of them, and ouer-runne them. And though in Gods actuall and outward mercies they might outstrip vs; yet in his spirituall and sauing health they come short of vs. They had the shadow, we the substance: they candle-light, we noone-day: they the breakfast of the Law, fit for the

the morning of the world; we the dinner of the Gospell, fit for the high-noone thereof. They had a glimpse of the Sunne, we haue him in the full strength: they saw *per fenestrans*, wee *sine medio*. They had the Paschall-Lambe, to expiate sinnes ceremonially; wee the *Lambe of God* to satisfie for vs really. Not a typicall sacrifice for the sinnes of the Iewes onely; but an euangelicall, *taking away the sinnes of the world*. For this is that secret oppolition, which *that voyce of a Cryer* intimates. Now what could God doe more for vs? *Israell* is stung with fiery Serpents, behold the erection of a (strangely medicinall) *Serpent* of brasse. So, (besides the spirituall application of it) the plague hath stricken vs, that haue striken God by our sinnes; his mercy hath healed vs. Rumours of Warre hath hummed in our eares the murmures of terrorre; behold he could not set his bloody foote in our coasts. The rod of Famine hath beene shaken ouer vs; wee haue not smarted with the deadly lashes of it. Euen that wee haue not beene thus miserable, God hath done much for vs.

Looke round about you, and whiles you quake at the plagues so naturall to our neighbours, bleise your owne safetie, and our God for it. Behold the Confines of Christendome, *Hungarie* and *Bohemia*, infested and wasted with the Turkes. *Italy* groaning vnder the flauerie of *Antichrist*, which infects the soule, worse then the Turke infects the body. Behold the pride of *Spaine*, curbed with a bloody Inquisition. *France*, a faire and flourishing Kingdome, made wretched by her Civill vnciuill warres. *Germany* knew not of long time, what Peace meant: neither is their warre ended, but suspended. *Ireland* hath felt the perpetuall plague of her Rebellions. And *Scotland* hath not wanted her fatall disasters. Onely *England* hath line, like Gedeons

Ioh.1.29.

Est tacita anti-
thesis in hoc verbo.

T& K&O M&S.

The world.

Ioh.1.29.

Psal. 83. 13.

Reece, dry and secure, when the raine of Judgements
 haue wetted the whole earth. When God hath tossed
 the Nations, and made them like a wheel, and *as the
 stubble before the minde*, onely *England* hath stooode like
Mount Syon, with vnmoued firmenesse. Time was, she
 petitioned to *Rome*: now she neither feares her *Bulls*,
 nor desires her *Bulwarke*. The destitute *Brittaines*
 thus mourned to their conquering *Romanes*. *Etio-
 ter Consuls geminius Britannorum. Repellant nos Barba-
 ri ad mare: Repellant nos mare ad Barbaros. Hinc orinatur
 duo funerium genera; quia aut ingulamur aut submergimur.*
 To the *Roman* *Consull* the *Brittaines* send groaning, in
 stead of greeting. The *Barbarous* drive vs vpon the
 Sea. The Sea beates vs backe vpon the *Barbarous*.
 Hence we are endangered to a double kinde of death:
 either to be drowned, or to haue our throates cut.
 The *Barbarous* are now vnfear'd enemies; and the
 Sea is rather our Fort, then our Sepulcher. A peace-
 full *Prince* leads vs, and the *Prince of peace* leads him.
 And besides our peace, wee are so happy for *Balme*
 and *Physitians*; that if I should sing of the blessings of
 God to vs, this should still be the burden of my Song:
What could the Lord doe more for vs?

Obseru. 7.

There is *Balme* at *Giload*, there are *Physitians* there:
 Will there be ever so? Is there not a time to loose, as
 well as to get? If whiles the *Sanctuarie* is full of this
 holy *Balme*, Gods word; if whiles there is plenty of
Physitians, and in them plenty of skill, the health of
Israell is not restored: how dangerous will her sick-
 nesse be in the priuation of both these restoratiues?
 They that grow not rich in peace, what will they doe
 in warre? Hee that cannot liue well in Summer, will
 hardly scape starving in Winter. *Israell*, that once had
 her Cities sowne with Prophets, could after say, *Woe
 see not our signes, there is not one Prophet among vs.* They
 that

that whilome loathed *Manna*, would haue beeene glad, if after many a weary mile, they could haue ta-
stid the crummes of it. He, whose prodigallitie scor-
ned the *bread in his Fathers house*, would afterwards haue thought himselfe refreshed vwith the *bruskes of
Swine*.

The Sunne doth not ever shine; there is a time of setting. No day of iollitie is without his cuening of conclusion, if no cloud of disturbance preuent it, with an ouer-casting. First, God complaines, men sing, daunce, are louiall and neglectfull; at last man shall complaines, and *God shall laugh at their destructions*. Why shold God be coniured to receive his *Spirit* dying, that would not receive Gods *spirit* living? All things are whirled about in their circular cour-
ses; and who knowes whither the next spoake of their wheelle will not be a blanke? *Even in laughter the heart
is sorrowfull, and the end of that mirth is heauiness*. If the blacke stones of our miseries should be counted with the white of our ioyes, we should finde our calamities exceeding in number, as well as they doe in nature. Often haue wee read our *Saxons* weeping, but never laughing. Wee cannot chuse but lament so long as we walke on the bankes of *Babilon*. It is enough to re-assume our *Harpes*, when we come to the high *Jerusalem*. In Heauen are pure ioyes, in Hell moe miseries, on Earth both, (thoughe neither so perfect) mixed one with another. Wee cannot but acknow-
ledge, that wee begin and end with sorrow; our first voyce beynge a crie, our last a groane. If any ioyes step in the midst, they doe but presene themselves on the Stage, play their parts, and put off their glories. Successiuely they thrust vpon vs, striuing, either who shall come in first, or abide with vs longest. If any be more daunted of our acquaintance, it is ioy. It is a fre-

Prov. 14.13.

quent speech, *fruimus Troes*, we haue boene happy: *Cum miseriis quenquam videris, scias cum esse hominem: cum vero gloriosum, scias cum nondum esse Herculem*. If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuitie.

It is enough for the Songs of Heauen, where *Saints* and *Seraphins* are the Choristers, to haue no burden, as no end belonging to them. Let that be the *standing house*, where the *Princes* of G O D shall keepe their *Court*, without griefe or treason: our *Progreſſe* can plead no ſuſh priuiledge. We muſt glad our ſelues here with the intermiſſion of woes, or interpoſition of ioyes: let that place aboue challenge and poſſeſſe that immunitie from diſturbance, where eternitie is the ground of the Musicke. Here, euery day is ſure of his night, if not of clouds at noone. Therefore *mutet vitam, qui vult accipere vitam*; let him change his life on earth, that tookeſ for life in heauen.

Hor. ad Ballat.
lib. I. Ep. 11.

Tu quamcunq; Deus tib; fortunauerit horam,
Grata ſume manus, nec dulcia differ in annum.

Ezek 9.

Take the opportunitie, which Gods mercie hath offered thee. It is fit that God ſhould haue his day, when thine is paſt. Your ſaluation is now neerer then you beleeue it: but if you put away this acceptable time, your diſtination is neerer, then you feare it. Mourne now for your ſinnes, whiles your mourning may helpe you. *Thau*, is the Mourners marke, yet the laſt letter of the Alphabet, for an *ultimo vale* to ſinne. Every ſoule ſhall mourne, either here with re-pentance, or hereafter in vengeance. They ſhall be oppreſſed with diſperation, that haue not expreſſed contrition. *Herodotus* hath a tale of the Piper, that comming

Herodot.

comming to the Riuver side , began to play to the fishes, to see if they would daunce : when they were little affected with his musicke, he tooke his Net, and throwing it among them, caught some : which were no sooner cast on the dry ground, but they fell a leaping : to whom the Piper merrily replied , that since they had erst scorned his Musicke, they should now daunce without a Pipe. Let it goe for a fable. Christ saith to vs , as once to the Iewes ; *Wee haue piped unto you, the sweet tunes of the Gospell, but ye would not daunce in obedience:* time will come, you shall runne after vs, as the Hinde on the barren Mountaines : but then you may daunce without a Pipe , and leape *Leuolto's* in Hell, that haue daunced the Devils *Measures* on Earth. This is the time , you shall hardly lay the spirit of ruine, which your sinnes haue raised. This World is a Witch, Sinne her circle, Temptation her charme, *Satan* the spirit coniured vp : Who comes not in more plausible formes at his first appearance , then shewes vgly and terrible, when you would haue him depart. Haue nothing to doe with the Spels of Sinne, least you pull in *Satan* with one hand , whom with both you cannot cast out. The dore is now open , Grace knockes at thy sleepy Conscience : Time runnes by thee as a Lackie , the Agents of Nature proffer their help. If all these concurrences doe no good to purge thy soule, thou wilt at last dwell at the signe of the *Labour in vaine* , and at once be *wash'd white* with the *Moore*. For, if any will be *uniuist*, let him be *uniuist* : if he will be *filthy*, let him be *filthy still*. If any man will goe into *captiuarie*, let him goe. As he in the Comedie , *abeas, percas, profundat, perdat*: let him sinke, or swimme, or scape as he can. God will renounce, whom he could not reclaime.

Lastly obserue : there is *Balme* and *Phisitians* ; what
K k 3 is

Reu.22.11.

Obseru. 8.

2 Chro. 24.13.

is the reason, saith God, that *my Peoples health is not recovered*; or as the Hebrew phrase is, *gone vp*? The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. *So the worke-men wrought, and the worke was perfected by them.* *Hebr. The healing went vp upon the worke.* When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israel* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuived, and her *health gone vp*? Would you know why *Israel* is not recouered by these helps? Runne along with mee, both with your vnderstandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixe a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obstupecies it. The Lethargiz'd is not lesse sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israel* was sicke and knew it not; or as Christ said of the *Pharases*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easily doth that Thief robb and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezzar* caries many a *Zedekias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the *Gospell* be hid to them that are hid to it: *Whose mindes the God of this world hath blinded, least*

2 Cor. 4. 3.

least the light of the glorious Gospell of God should shone to them. Who wonders, if the blinde man cannot see the shinaing Sunne? When *Antiochus* entred to the spoile of the *Sanctuary*, the first things hee tooke away, were the golden *Altar*, and the *Candle-sticke* of light. When the *Diuell* comes to riste Gods spirituall temple, Mans soule, the first boorie that hee layes his sacrilegious hands on, are *Sacrifice* and *Knowledge*, the *Alter* and the *Lampe*. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and striuing against him, if wee were not hooded.

¹ *Matc.* 1.21.

Thus wretched is it for a man not to see his wretchednesse. Such a one spends his dayes in a dreame; and goes from earth to hell, as *Jonas* from *Israell* toward *Tarshish*, fast asleepe. This *Paul* cals the *canterized Conscience*; which when the *Diuell*, an ill *Surgion*, would doe, hee first casts his *Patient* into a mortiferous sleepe: And that all the noyse which God makes, by his *Ministers*, by his menaces, by his judgements, might not waken him, *Satan* giues him some *Opium*, an ounce of *Securitie*, able to cast *Sampson* himselfe into a slumber: especially, when he may lay his voluptuous head on the lappe of *Dalilah*. *Israell* is, then, sicke in sinne, and yet thinkes her selfe righteous. Every sinne is not this sicknesse, but onely wickednesse; an habite and delightfull custome in it. For as to a healthfull man, every ach, or gripe or pang is felt grievous; whiles the sickly entertaine them with no great notice, as being daily guests. So the good man findes his repentant heart griped with the least offence, whiles great sinnes to the wicked are no lesse portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger.

2 Chro. 24.13.

is the reason, saith God, that my Peoples health is not recovered; or as the Hebrew phrase is, *gone vp*? The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. *So the worke-men wrought, and the worke was perfected by them. Hebr. The healing went vp upon the worke.* When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israell* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuived, and her *health gone vp*? Would you know why *Israell* is not recovered by these helps? Runne along with mee, both with your understandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obstupecies it. The Lethargiz'd is not leise sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israell* was sicke and knew it not; or as Christ said of the *Pharases*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easily doth that Thief rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezer* caries many a *Zedekias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the *Gospell* be hid to them that are hid to it: *Whose mindes the God of this world hath blinded,* least

2 Cor. 4. 3.

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1 Macc. 1.21.

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Gellius. lib. 15.

stronger. And as it is storied of *Romane Milo*, that being accustomed a Boy to beare a Calfe, was able himselfe growne a man, to beare the same, being growne a Bull: So those, that in youth haue wonted themselues to the load of leesse sinnes, want not increase of strength, according to the increase of their burthens. Euery sinne then may be a stich or fit to the godly; but that which is meere sicknesse, is meere wickednesse.

Ier. 4. 19.

1 Cor. 11. 30.

Rom. 8. 28.

2. As *Israell* did not iudge from the cause to the effects, so nor from the effects to the cause. For though shee was now grieuously pained and pined with misery, shee forgot to go down by the boughs to the roote, and digge out the ground of her calamitie. Ill she was, and that at hart. Gods sword from heauen had stroke their very flesh and sinewes in severall iudgements: which came on them by short incursions, before God ioyned the maine battell of his wrath. *Israell* cries out of her bowels, *shee is payned at the very heart*. Her children went with cleane teeth, lanke cheeke, hollow and sunke eyes: Could she not guesse at the cause of this bodily languishment? So *Paul* schooled his *Corinths*: *For this cause many are weake and sickly among you, and many sleepe*. There is no weaknesse, but originally proceedes from wickednesse. As *Mephiboseth* caught his lamenesse by falling from his Nurse, so every one taketh his illnesse by falling from his *Christ*. Though sicknesse may be euentually a token of loue, yet it is properly and originally a stroke of Iustice. For every Disease God inflicts on vs, is a *Sermon* from Heauen, whereby God preacheth to vs, the vilenesse of our sinnes, and his wrathfull displeasure for them. That those, whom Gods vocall Sermons cannot moue, his actuall and reall may pierce. Indeede, *all things shall worke to their good, that are good*.

And

And the rough Rockes of afflictions shall bring them (as *Jonathan* to the Garrison of the *Philistines*) by fit stayres to glory. Miseries doe often helpe a man to mercies. So the *Leapers* incurable Disease brought him to the Philitian of his soule ; where he had both cured by one playster, the *savine word of Christ*. A weake body is a kinde of occasion to a strong faith. *It was good for me*, saith the *Psalmist*, *that I was in trouble*. It was good for *Naaman*, that he was a Leaper : this brought him to *Elisha*, and *Elisha* to *GOD*. It was good for *Paul* that hee was buffeted by *Satan*. It is prouerbially spoken of a graue Diuine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecarie makes a Medicinall composition of some hurtfull simples. Of all hearbs in the Garden, onely Rue is the hearbe of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soone ouer-runne with the weedes of impietie. *David* was a sinner in prosperitie, a *Saint* in Purgatorie. The afflicted soule driues vanitie from his dore. Prosperitie is the Play-house, Aduersitie the Temple. *Rara fumant felicibus aere* : The healthie and wealthie man brings seldome *Sacrifices* to Gods Altar. *Israels* miserie had beene enough to helpe her recouerie ; if shee had gathered and vnderstood her vexation to God, by Gods visitation on her ; and guesid the soules state by the bodies. Shee did not : therefore her sicknesse abides. As *Christ* to the *Pharisees* : *You say, you see : therefore be blinde still.*

3. As she did neither directly feele it, nor circumstantially collect it, so shee neuer confesseid it. *Prima pars sanitatis est, velle sanari*. The first entrance to our healing, is our owne will to be healed. How shall *Christ*, either search our sinnes by the Law, or salue

Matth. 8. 2.

2 King. 5.

Sen.

Aug. Epist. 188.

them by the Gospel, when we not acknowledge them? *Ipse sibi denegat curam, cui Medico non publicat causam.* He hath no care of his owne Cure, that will not tell the Phisitian his griefe. What spirituall Phisitian shall recouer our persons, when wee will not discouer our sores? *Stultorum incurata pndor malus ulcer a celat:* Lay the guilt on your selues, if you ranckle to death. It is heauy in thy friends eares, to heare thy groanes, and sighes, and plaints forced by thy sicke passion; but then sorrow pierceth deepest into their harts through their eyes, when they see thee growne speechleesse.

*The tongue then least of all the losse doth mone,
When the lyses soule is going out, or gone.*

Luk. 1. 48.

So, there is some hope of the sinner, whiles he can groane for his wickednesse, and complaine against it, and himselfe for it: but when his voyce is hoarc'd, I meane, his acknowledgement gone, his caske is almost desperate. Confession of sinnes and sores is a notable helpe to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her store-house, hath better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the vniust sinner repents and confesseth, the iust God relents and forgiueth. The confident *Pharise* goes from Gods dore without an Almes: what neede the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearefull for a man to binde two sinnes together, when hee is not able to beare the load of one. To act wickednesse, and then to cloake it, is for a man to wound himselfe, and then goe to the Deuill for a plaster. What man doth conceale, God will not cancell. Iniquities strangled in silence, will strangle the soule in heauinessse.

There

There are three degrees of felicitie. 1. *non offendere*. 2. *noſcere*. 3. *agnoscere peccata*. The first is, not sinne: the second, to know: the third, to acknowledge our offences. Let vs then honour him by Confession, vvhom vve haue dishonoured by presumption. Though we haue failed in the first part of Religion, an vpright life, let vs not faile in the second, a repen-
tant acknowledgement. Though wee cannot shew GOD, with the *Pharise*, an Inuentory of our holy workes: *Item* for praying: *Item* for fasting: *Item* for paying Tythes, &c. Yet (as dumbe as we are and fearefull to speake) we can write (with *Zachaay. His name is Iohn.*) *Grace, grace, and onely grace. Meritum nescium misericordia tua Domine.* My merit, oh Lord, is onely thy mercie. Or as another sung well.

Aug.

*Tu vere pius, ego reus:
Miserere mei Deus.*

*Thou, Lord, art onely God, and onely good.
I sinfull: let thy mercie be my food.*

Peccatum argumentum soporis, confessio anima suscitata.
Sinfulnesse is a sleepe, Confession a signe that we are waked. Men dreame in their sleepes, but tell their dreames waking. In our sleepe of securitie, we leade a dreaming life, full of vile imaginacions. But if wee confess and speake our sinnes to Gods glory, and our owne shame, it is a token that Gods spirit hath wakened vs. *Si non confessus lates, inconfessus damnaberis.* The way to hide our iniquities at the last, is to lay them open here. *Hee that covereth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie.* This is true, though to some a Paradoxe. *The way to cover our sinnes, is to uncover them.* *Qua aperientur in*

L 1 2

presenti,

Greg.

Pro. 28. 13.

THOMAS RENY of Et my God
God. for my

præsumt, operiamur in ultimo die. If wee now freely lay open our iniquities to our God, he will conceale them at the latter day. Else (*cruciant plus vulnera clausa*) Sinnes that are smothered, will in the end fester to death. The mouth of Hell is made open to deuoure vs by our sinnes; when we open our owne mouthes to confesse, wee shut that. *Israell* is not then restored, because her sicknesse is not declared.

4. The last defect to *Israels* Cure, is the want of application. What should a sicke man doe with Phisicke, when hee lets it fust in a vessell, or spills it on the ground. It is ill for a man to mispose that to losse, which God hath disposed to his good. *Beloued?* Application is the sweet vse to be made of all *Sermons*. In vaine to you are our Ministeries of Gods mysteries, when you open not the dores of your hearts to let them in. In vaine we smite your rocky hearts, when you powre out no floods of teares. In vaine we thunder against your sinnes, couetous oppressions of men, treasonable Rebellions against God; when no man sayes, *Master is it I?* *Quod omnibus dicitur, nemini dicitur?* Is that spoken to no man, which is spoken to all men? Whiles Couetousnesse is taxed, not one of twenty Churles layes his finger on his owne sore. Whiles Lust is condemned, what Adulterer feeleth the pulse of his owne conscience? Whiles Malice is enquired of in the Pulpit, there is not a *Nabatish* neighbour in the Church will owne it. It is our common armour against the sword of the spirit; *It is not to me be speakes.* For which, God at last giues them an answerable plague: they shall as desperately put from them all the comforts of the Gospell, as they haue presumptuously rejected all the precepts of the Law. They that vwould particularise no admonition to themselues, nor take one graine out of the vwhole heape

heape of Doctrines for their owne vse, shall at last with as inuincible forwardnesse, bespeake themselves every curse in the sacred volume.

Thus easie and ordinarie is it for men, to be others Phisitians, rather then their owne: Statemen in foraine Common-wealths, not looking into their owne dores: sometimes putting on *Aarons Robes*, and teaching him to teach: and often scalding their lips in their Neighbours Pottage. They can weede other Gardens, whiles their owne is ouer-runne with Nettles. Like that too obsequious Romane Souldiour, that digged a fountaine for *Cesar*, and perished himselfe in a voluntary thirst. But Charitie begins at home, and hee that loues not his owne soule, I vwill hardly trust him with mine. The Vsturer blames his Sonnes pride, sees not his owne extortio[n]. And whiles the hypocrite is helping the dissolute out of the mire, he stickes in deeper himselfe. The *Pharises* are on the *Disciples* jacket, for eating with *vnwashen hands*, whiles themselues are not blame-worthy, that eat with *vnwashen hearts*. No maruell, if when we fixe both our eyes on others wants, wee lacke a third to fee our owne. If two blinde men rush one vpon another in the vway, either complaines of others blindnesse, neither of his owne. Thus, like mannerly guests, when a good morsell is carued to vs, wee lay it liberally on anothers trencher, and fast our selues. How much better were it for vs, to feed on our owne portion?

Goe backe, goe backe, thou foolish sinner: turne in to thine owne house, and stray not with *Dina*, till thou be rauished. *Consider your wayes in your hearts*. If thou findest not worke enough to doe at home, in cleansing thy owne heart, come forth then and helpe thy Neighbours. Whosoeuer you are, sit not like loo-

Hag. 1.5.

kers on the Gods Mart; but having good vvvires prof-
ferd you, and that so cheape, grace, power, and remis-
sion of sinnes for nothing, take it, and blesse his name
that giues it. Recieue with no leise thankfullnes to the
Philicke and adiunction, he sends you: apply it care-
fully, if youe do not worke on your soules effectually,
there is nothing left, that may doe you good. The
word of God is powerfull as his owne Maiestie: and
shall neuert returne backe to himselfe againe, without
speeding the Commission it went for. Apply it then
to your soules in faith and repentance, least God ap-
ply it in feare and vengeance. *Lord, open our hearts*
with the key of Grace, that thy holy word may
enter in, to raigne in us in this world,
and to save us in the

FINIS.